

DOMINICANA

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J.M.J.D.

DOMINICANA is indexed in the Catholic Periodical Index

THE MOST REV. EDWARD C. DALY, O.P., S.T.M.

BISHOP OF DES MOINES, IOWA

85
89 The Most Rev. Edward Celestin Daly, O.P., S.T.M., was
93 consecrated and installed as Bishop of Des Moines, Iowa, on
95 Thursday morning, May 13, 1948. The Most Rev. Amleto Gio-
99 vanni Cicognani, S.T.D., J.C.D., Apostolic Delegate to the United
104 States, consecrated the new Bishop in St. Ambrose Cathedral,
110 Des Moines. The co-consecrators were the Most Rev. Henry P.
116 Rohlman, D.D., Archbishop of Dubuque, and the Most Rev. Leo
120 Binz, D.D., Coadjutor Bishop of Winona. Four Archbishops,
125 twenty Bishops, and more than two-hundred of the clergy at-
127 tended the impressive ceremonies. The sermon was delivered by
165 the Most Rev. John J. Wright, D.D., Auxiliary Bishop of Boston.
Following the consecration a dinner was given for the clergy at
the Hotel Fort Des Moines. The newly consecrated Bishop was
welcomed by state and city officials at a reception held in his
honor on Sunday, May 16, in the Radio Theater of Station
KRNT. Lieut. Governor Kenneth A. Evans spoke in the name of
the State of Iowa and Mayor Heck Ross welcomed Bishop Daly
in behalf of the city of Des Moines.

Bishop Daly, a native of Cambridge, Mass., was born on
October 24, 1894. He was the first of three children born to the
late James Edward and the late Elizabeth Cairns Daly. Receiv-
ing his early education in Agassiz School, Cambridge, and at
Boston College Preparatory School, Boston, Bishop Daly at-
tended Boston College before entering the Novitiate of the
Dominican Order at St. Joseph's Priory, Somerset, Ohio, in Sep-
tember, 1914. On September 16, 1915, after his year of Novitiate,
the young religious made his simple profession and began his
philosophical and theological studies at the Dominican House of
Studies in Washington, D.C. Bishop Daly was ordained to the
Priesthood at the House of Studies on June 21, 1921, by the Most
Rev. John T. McNicholas, O.P., S.T.M., then Bishop of Duluth and
now Archbishop of Cincinnati. During the next three years he studied
Canon Law at the Catholic University of America under Mon-
signor Filippo Bernadini, the present Apostolic Nuncio to Swit-
zerland. Receiving the degree of Lector in Sacred Theology from

the Dominican Order, Bishop Daly was appointed professor of Canon Law at the House of Studies in Washington. In 1923 he joined the staff of the Apostolic Delegation with which he remained affiliated until the time of his consecration. In 1936 Bishop Daly received the highest degree conferred by the Order of Preachers, that of Master in Sacred Theology. It was on this occasion that the Apostolic Delegate spoke of Bishop Daly's "profound knowledge of Canon Law," his "rare virtue," and remarked that "his counsel has always been sound." These same qualities make the new Dominican Bishop eminently suited for the tremendous task to which he was appointed by His Holiness, Pope Pius XII, on March 18, 1948. The announcement of the nomination of Bishop Daly was received by his Dominican brethren with a joy that was tinged with sorrow; joy in the recognition of his talents, sorrow in the loss of his presence among them.

Dominicana, in the name of the Fathers and Brothers of the Province of St. Joseph, extends to Bishop Daly fraternal best wishes and congratulations. May God bless him abundantly in his new office as Chief Shepherd of the Catholic people of Des Moines. *Ad multos annos!*

Ordained

to the

Sacred Priesthood

JUNE 3, 1948

by

**The Most Reverend
John M. McNamara, D.D.**

Vicar-General of the Archdiocese of Washington, D. C.

Louis Robert Durell
Adelaide, Australia

William David Moriarty
Omaha, Neb.

Thomas Leonard Fallon
Jackson Heights, N. Y.

Stephan Bernard Jurasko
Mingo Junction, Ohio

Raymond Smith
New York, N. Y.

Thomas Hugh McBrien
Attleboro, Mass.

Cornelius Philip Forster
New York, N. Y.

OF THE ORDER OF PREACHERS
OF THE PROVINCE OF ST. JOSEPH

The Priesthood

To live in the midst of the world with no desire for its pleasures; to be a member of every family, yet belong to none; to share all sufferings; to penetrate all secrets; to heal all wounds; to go daily from man to God; to offer Him their homage and petition; to return from God to men to bring them His pardon and His hope; to have a heart of iron for chastity, and a heart of flesh for charity; to teach and instruct; to pardon and console; to bless and be blessed forever!

*Oh God! what a life, and 'tis Thine,
Oh priest of Jesus Christ.*

LACORDAIRE

Ordained
to the
Sacred Priesthood
JUNE 4, 1948
by
The Most Reverend
William D. O'Brien, D.D.

Auxiliary Bishop of Chicago

John Joseph Angers
Springfield, Mass.

Paul Timothy Froendhoff
Dayton, Ohio

Winston Benedict Ashley
Neodesha, Kansas

Raymond Jude Nogar
Monroe, Mich.

Albert John Marie Coburn
Beaumont, Texas

Robert Denis McAuliffe
Ann Arbor, Mich.

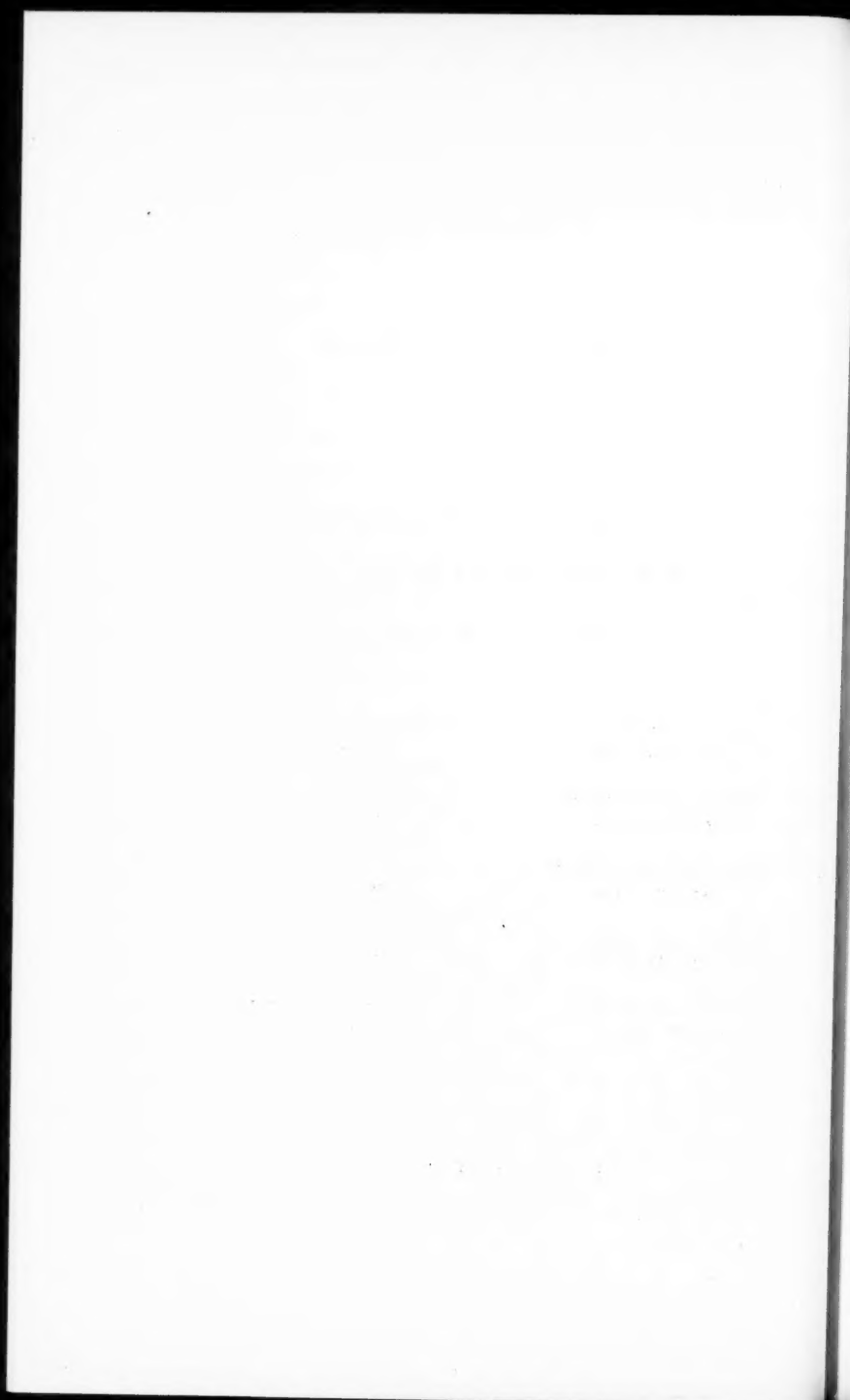
Daniel Patrick Brady
Lynn, Mass.

Joseph Anthony Nadeau
Marquette, Mich.

John William Sherman
Dayton, Ohio

Thomas Clement McAndrew
Chicago, Ill.

OF THE ORDER OF PREACHERS
OF THE PROVINCE OF ST. ALBERT



DOMINICANA

Vol. XXXIII

JUNE, 1948

No. 2

BEARERS OF CHRIST

XAVIER SCHWARTZ, O.P.



THE DAY" has finally arrived for another class of young Dominicans. On the morning of June 3rd, they knelt before Bishop McNamara and became priests of God. Twenty centuries of uninterrupted priestly powers flowed through episcopal hands to grace the souls of these new laborers in the vineyard of Christ. They received, as from the Master Himself, the "tools of their trade"—the powers to offer sacrifice in His name, to forgive sins through His mercy, and to teach, with His authority, the truths of salvation. For ten or more years, these young Levites had been preparing their souls for the task ahead. They had prayed and studied. They had worked and meditated in order that, in the fullness of their time, they might go forth and do the work of God, that they might do their share in gathering the harvest of souls from the fields of the world. To the soul who knows not God, they hope to bring the knowledge and blessings of the true faith. To the faithful, they will bring solace, counsel, sacramental graces, and, more especially, Christ Himself through the lifetime of Masses they will be privileged to say. Their newly received powers will enable them to do the work of Christ as instruments of Christ. They can look for success; they can be confident of victory for they have become sharers in the Priesthood of Christ Himself.

"COME, FOLLOW ME"

One day, while Jesus was walking by the sea of Galilee, He saw two fishermen casting their nets into the waters. He came up and said: "Come ye after Me and I will make you to be fishers of men."¹ Simon and Andrew dropped their nets and followed Him. A little farther up

¹ Matt. 4, 19.

the beach they met two others. Again the Master called and two more were added to the little band who were the first to hear and heed the call to the Priesthood of Christ. To these were given the powers to offer sacrifice, to forgive, and to preach the word. To them the Master, the night before He died, entrusted the power to offer God to God, to bind and to loose, to move hearts by the divine influence of their word and work. Since that first ordination, countless souls have heard those beautiful words of the Savior's invitation: "Come, follow Me," and have left all to labor with Christ in the work of God.

It has been almost two thousand years since Christ formed and fashioned His priesthood. Under His guidance and care it continues today in the fullness of vigor and the strength of power with which He first endowed it. The most humble pastor in the most remote of this world's parishes has the same priestly powers, shares in the same priesthood to which Peter, Andrew, James, and John were first called.

SUBLIME COMMISSION

Every priest of every age is the personal representative of Christ among His people. The Master lives in the priest, uses his body, soul, dispositions, and talents to teach and sanctify all nations. In the Catholic priest, there is something more than a mere man. In him Jesus Christ speaks, works, and accomplishes. Whoever rejects him, rejects the Lord Himself. Whoever listens to his words, listens to Christ. The priest is a mediator between God and His creatures, bringing God to men and men to God. "Taken from amongst men," yet "ordained for men in the things that appertain to God"—that is the priest! That is the office to which these young men have been called and for which they have been newly anointed. As mediators their life will be a life of sacrifice and intercession—a life which carries a double privilege and duty, one to God and the other to men.

Their greatest work, and their most precious privilege, finds its perfection in the Sacrifice of the Mass. To them has been given the sublime power of changing lowly bread and wine into the divine Body and Blood of Christ Himself. Receiving the chalice from the hands of the Bishop, they hear the words the very angels have not heard: "Receive the power of offering the sacrifice for the living and the dead in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The priest has another power joined to the principal power of offering homage to God in the behalf of men. He must also bring to men the blessings and graces which flow so abundantly from the loving Heart of God. The priest must administer the sacraments and

teach the faithful the truths which will set souls free. The Master has said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."² Pius XI gives voice to the Church's estimation of this great power which enables one man to forgive another his offenses against God. "This is that power which, as St. John Chrysostom says: 'God gave neither to Angels nor Archangels'—the power to remit sin . . . a tremendous power, so peculiar to God that even human pride could not make the mind to conceive that it could be given to men. 'Who can forgive sins but God alone?' And, when we see it exercised by mere man there is reason to ask ourselves, not, indeed, with pharisaical scandal, but with reverent surprise at such a dignity: 'Who is this that forgiveth sins also?' But it is so: the God-man Who possessed the 'power to forgive sins' willed to hand it on to His priests, to relieve, in His divine generosity and mercy, the need of moral purification which is rooted in the human heart . . . 'I absolve thee from thy sins!' These words fall, it is true, from the lips of one who, in his turn, must needs beg the same absolution from another priest. This does not debase the merciful gift; but makes it, rather, appear greater; since beyond the weak creature is seen more clearly the hand of God through whose power is wrought this wonder."³

PRIEST AS PREACHER

The priest as mediator must not only administer the sacraments to strengthen souls wearied by the seemingly endless struggle to win heaven's rewards but must also dispense the mysteries of God through his words. The preaching of the Gospel with the authority of God Himself was imposed on the disciples—and in them, on all priests of the centuries to follow—just before the Master ascended into heaven. He commissioned them to instruct the flock, saying: "Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world."⁴ Only the Catholic priest can say: "The doctrine which I teach is not my doctrine but the doctrine of Him Who has sent me."

GREATER THAN KINGS

St. John Chrysostom, meditating upon the dignity and power of the priesthood, wrote in one of his sermons: "The power of the priest

² John 20, 22-23.

³ Encycl. *Ad Catholici Sacerdotii* Pius XI. Dec. 20, 1935.

⁴ Matt. 28, 19-20.

is more venerable and greater than that of kings. Speak not of royal purple, of diadems, of golden vestures—these are but shadows, frailer than the flowers of spring, compared to the powers and privileges of the priesthood.”⁵ The priest is another Christ—a representative, it is true, but a representative of the King of Kings, Christ, Our Lord. “This is *My Body*: This is *My Blood*,” says the priest at the altar; “*I absolve you from your sins*” fills the weary soul of the penitent with the peace of forgiveness. Behold the power of Christ in His priests! What a special bond of friendship exists between Christ and His priests! What higher dignity was ever bestowed on mere man?

“But,” asks the humble heart,” where is to be found one who is worthy of such a calling?” We may answer that there is no one worthy to be a priest of God. Christ knew that. He was fully conscious of the divine sublimity of the office and He knew well enough the imperfection and sin which clouded the souls of men. Yet His Mercy instituted the priesthood and willed that men should share in its royal majesty. “Neither doth any man take this honor to himself; but he that is called by God as Aaron was.”⁶ The Master calls whomsoever He pleases—a mystery of Divine Love which called a St. Paul and a St. Augustine as well as a St. John and a St. Dominic. He Who calls will see to it that the humble heart, even though returning from the depths of sin, will have the graces necessary for a virtuous and priestly life.

BEARERS OF CHRIST

In this sin-ridden and fearful world, was there ever a greater need of those messengers of divine grace—the priests? “And seeing the multitudes, He had compassion on them: because they were distressed and lying like sheep that have no shepherd: then He saith to His disciples: the harvest indeed is great but the laborers are few. Pray ye then the Lord of the harvest, that he send forth laborers into His harvest.”⁷ The Lord has had compassion on the multitudes. This year all over the world more young men have been sent to serve in the vineyard and to watch over His wandering sheep. Thousands have bowed under the outstretched hands of their Bishops to receive their new office and to open their souls to the graces which will enable them to be “true bearers of Christ in a disorderly society.”⁸ We pray that the High Priest will give them strength to bear well their new standards unto victory of heaven, sanctified in truth and anointed unto the eternal priesthood.

⁵ St. John Chrysostom. Hom. V. on Isaias VII.

⁶ Heb. 5, 4.

⁷ Matt. 9, 36-38.

⁸ Encycl. *Ad Catholici Sacerdotii*. Pius XI. Dec. 20, 1935.

FRA ANGELICO DA FIESOLE, ARTIST-PREACHER

PAUL HAAS, O.P.



RA ANGELICO was a true Dominican. As such, he stands as an example and inspiration to all those who share in the glorious traditions of the Order of Preachers. Those traditions have ever followed the purpose of the Order, "Laudare, Benedicere, Praedicare." For centuries, Dominicans have praised God and blessed men with their preaching. But all this hardly bears repetition. The question here is, can an artist who spent most of his life painting the walls of churches throughout Italy be considered a true Dominican? Did Fra Angelico really preach? The answer should be obvious. It is a strange thing, though, that many people have not understood that he was a great preacher indeed—a preacher in paint.

The Order of Saint Dominic has adopted for its end the salvation of souls through the announcing from the pulpit or on the street corner, from the leaves of books, yes, and even from the murals of the cathedral, the Gospel of Jesus Christ—that is, the whole Christian theme, the very truth of history, culture and science. Consequently, a man is considered a true Dominican only in proportion to his devotion to truth. He must imbibe it through contemplation; then he must express it through one of the innumerable media at his disposal. In this respect, Fra Angelico is a bright star in the crown of Saint Dominic.

HIS INSPIRATION

In 1407, when our painter, Guidolino, was twenty-one years of age, he entered the reformed convent of the Friars at Fiesole, where he immediately began to develop a thoroughly Dominican spirituality. During the long period of preparation and study before ordination, the Angelic Brother became completely absorbed in theology, that queen of science. His Dominican training showed him the relation of all things to God, holding constantly before his mind its object, the perfection of man and his eternal happiness.

Later in his life, he did not forget his theology; in fact, as he continued his apostolate, he penetrated deeper and deeper into the love of God through this science. The gamut of revelation, tradition, and dogma was his subject matter as he painted; now in his own convent

of Fiesole; now at Santa Maria Novella in Florence; and even at St. Peter's itself, upon the invitation of Popes Eugenius IV and Nicholas V. It is no wonder that Fra Angelico never became exhausted nor had to search one moment for inspiration. His theology, now a part of him, fastened him to his brush and led him to the pinnacle of success.

A summary of his works shows that not once did Fra Angelico ever deviate from the object of his Dominican Apostolate. The subjects of his paintings do vary greatly; but, they are, oh, so pregnant with a love of God; for example, those of the Child Jesus and His Blessed Mother, which appear more often in his numerous paintings than any other subject. The purity and simplicity of his Virgin Madonnas remain unsurpassed. Then, there are Saint Dominic, Saint Thomas, Saint Catherine, and many other patrons in the foreground of his pictures, contemplating, along with the artist himself, the beautiful mysteries of God's love for men.

One conclusive proof that Fra Angelico's soul was truly learned and contemplative is *The Life of Christ*, which he completed while at Fiesole. If no other of his works were left but this one, we would be forced to recognize the depth of the soul that produced it. The complete work comprises thirty-five pictures. It begins with the vision of the prophet Ezechiel, in which our painter included Saint Gregory the Great, the author of the famous commentary on the symbolical wheel. Angelico certainly must have understood the thoughts of that great pontiff to give such life to them. When color and form were not sufficient to express the entire mystery of the redemption, the Angelic did not hesitate to employ the written word also. On all the pictures of this series he inscribed a text of the Old Testament along the upper borders and the corresponding fulfillment in the New Testament on the lower. He completed the work with the beautiful Coronation of the Virgin, in which these words are presented for our meditation: "I saw the Lord sitting upon a throne high and elevated . . . and all the house was full of his majesty." "Behold the tabernacle of God with men, and He hath dwelt with them; and they shall be His people, and God Himself with them shall be their God." The picture, itself, is but an invitation of the artist to contemplate with him the Word of God.

Fra Angelico, who loved the Gospel of Christ and whose portrayal of it was as beautiful as his love, grew in skill as his sanctity increased. As a result, he was a conscientious preacher, constantly striving to develop his talent for announcing the truth; a talent which, for him, was the use of lines, shadows, color and the position of figures. Of course, he followed the style and manner of painting of his

day; in fact, he was a leader at that time when painting in Italy was making such great strides. However, it is sufficient to note here that he continued to advance by experiment and study, so that now he holds a place of honor among the world's finest artists.

HIS GIFTS

Since the development of his art is a study in itself, perhaps, it would be better to try to see how Divine Providence bestowed on our young painter every blessing and encouragement to portray the truth and beauty of His creation. God permitted him to draw his first breath in the province of Mugello, a country that actually pours forth every delight of nature that this world can produce. Here, in the presence of God's own handiwork, where the plains, hills and valleys were the subjects of his boyhood meditations and sketchings, young Guidolino learned to appreciate what true beauty is.

Later, with God's work indelibly inscribed on his memory, Guidolino journeyed to Florence, where he might learn of the works of men. For, at that time, Florence was the centre of the arts. She called within her walls every painter, architect and sculptor she could summon. Living so near the city where he might develop his talent by painting miniatures and adorning books, and where he could have easy access to Assisi, was a blessing to him. It was at Assisi that Giotto and Cimabue, not too long ago, had finished their work for the Franciscans. These two great painters gave the first impetus to the liberation of Italian art from the stiffness of the Greeks; and, consequently, had a profound effect on Fra Angelico's work. In fact, they placed him between a lack of natural beauty and an excess of it. But, through their wholesome influence, he was able to combine a grace and truth of movement with a simplicity of expression that was most suited for preaching the Gospel.

Besides these two providential advantages, namely, his contact with the beauties of nature in his youth and later with the great painters of the time, there must be added his vocation, which had no little effect in shaping his artistic soul. Not only did his vocation provide him with a thorough theological background pertaining to the contemplative part of his Dominican life of preaching; but also, as far as the active phase of his work was concerned, it drew him away from a threatening world and armed him with motives and skill that he might return and preach to that world.

This was the pitiful state of affairs from which his vocation withdrew him: in Italy, fighting between cities, families, even brothers, stained the soil with its own blood, and caused untold sorrow; morality

was on a decline as life became less respected; but, most shameful of all, religion itself had too often become the instrument of the powerful and political-minded. Besides, the religious orders, which, at least, should have remained strong, were notably lax. However, many reforms were under way in the various religious institutions. In the Dominican Order, Saint Antoninus and Blessed John Dominic were particularly vigorous in eradicating abuses. Among the followers of these two men in their work for peace and the spread of the Kingdom of God, was Beato Angelico himself.

HIS BRETHREN

From his first days in the Order, Fra Angelico became acquainted with men who were examples of spiritual perfection. To list some of his closest companions and associates in the cloister: Saint Antoninus, later Archbishop of Florence, the father of the poor, and the apostle of peace; Blessed John Dominic, afterwards a Cardinal; Father Lorenzo di Ripafrata, his novicemaster; Blessed Pietro Capucci; and Blessed Castano da Fabriano. One can easily imagine Fra Angelico and these holy religious spending much time discussing and planning their individual work. Furthermore, for one who has any idea of the way in which religious help each other by correction and inspiration, it is quite apparent that the relations of Fra Angelico with his saintly confreres brought out the purest and most noble elements of his work. In this regard, he was more fortunate than the painter who depends upon the sale of his works to gain a livelihood for himself and his family. When it is a matter of eating or not, the artist may be willing to sacrifice his higher ideals for what is more novel, sensual, and attractive. His critics become those who will pay a good price, not those who praise only the beautiful and pure in art. Fra Angelico's vocation to the religious life prevented this from ever happening to his work. His critics praised and sought his paintings for their spiritual value instead of any decorative or monetary worth.

THE ARTIST

Blessed Angelico, the artist, was the product of all this. He was well schooled in theology; he understood and loved the Gospels. Furthermore, his early surroundings and training endowed him with a love of nature quite essential to the painter. The Dominican Order recognized and fostered his talent while providing his soul with endless inspiration. These factors gave to his work two great qualities: natural beauty and moral beauty, the latter arising from the contemplative side of the Friar Preacher's life; the former perfecting the

active or expressive side of his work. The dancing angels that took form from his brush are typical of that natural beauty; while his Virgin Madonnas, with a purity and simplicity that approaches what must be the true likeness, are the epitome of that moral beauty.

However, in studying Fra Angelico's paintings, which are easily accessible in prints and copies, one notices a certain neglect of appeal to the senses. Though in many cases he did not spare color and ornamentation, still his Virgins are not alluring enough nor his Christs virile enough to satisfy many. It is just this aspect of Fra Angelico's expression that proves the point. The holy Friar painted to preach the Gospel of Christ; not to please men. Therefore, those who seek a mere earthly delight of the eye from Fra Angelico, to the detriment of the soul, turn their backs to him in complete disinterestedness. Because of this outstanding feature of all his paintings, it would seem that he intended his work for those who were already disposed to his pious meditations, leaving the work of converting others to them. For this reason and because he painted a great number of his murals for the cloisters of the Friars Preachers—forty in St. Mark's at Florence alone—Fra Angelico can be considered more a retreat-master than a missionary or a great converter of souls. Each picture is a conference on the truth and beauty of the Gospel.

Fra Angelico Giovanni da Fiesole was a Dominican in both his love for the truth and his expression of it. He truly praised God by devoting his entire life and talent to the spread of His Kingdom. And no less has he blessed men with his message of the Virgin Mary gazing on her Son, the glory of the Resurrection and the Coronation, and the severity of the Judgment. His was an apostolate of the brush and the palette. Preaching through paint, he gave to others the fruits of his Dominican contemplation.

DIVINE DEVOTION

LEONARD FALLON, O.P.



IN CONVERSATION, in newspapers and on the radio the word *devotion* occurs with unfailing regularity. A movie of the recent past was entitled simply "Devotion." The word has come into such common usage that one seldom penetrates its profound significance. Like electricity, none knows what it is, but all use it and take it for granted. "John is such a devoted husband," or "Mary is so devoted to her children," are mites of praise tossed off with abandon and heedlessness. Devotion to our country is present in every patriot from street sweeper to senator. Devotion is often praised, yet frequently overlooked and sometimes misunderstood. It cannot be said that the ordinary person doesn't know the meaning of devotion for we call none devoted who does not always seek the good of the person or cause to which he is devoted. John is not the devoted husband unless he tries to please his wife, never willingly disappointing her or causing her unhappiness. Mary does everything for her children, always with their good in mind. But seldom does the ordinary person realize that the words *devoted*, *devout*, *devotion*, have a higher and more sublime meaning when applied to a person with reference to God.

Devotion in its religious sense signifies a special act of the will by which one promptly and totally subjects himself to God. In reality we are all subject to the Providence of God whether we will it or not. We cannot escape His all-powerful will. But true devotion is voluntary and free. By devotion to God, we do not try to escape His laws and judgments but love them and see all that God wills as good and desirable above all material goods. The devoted man can say in his heart, "With my whole heart have I sought after Thee, let me not stray from Thy commandments. Thy words have I hidden in my heart, that I may not sin against Thee. I have been delighted in the way of Thy commandments as in all riches."¹ Nor is devotion a mere lip service to God but a subjection of one's whole being. With his lips the devoted person will pronounce all the judgments of God and praise

¹ Ps. cxviii, 10, 11, 14.

Him.² With his mind he will meditate on the commandments of God and consider His ways. With his whole being, body and soul, he will be exercised by God in God's wondrous works.³ And this subjection to God is not a temporary thing to be practiced on one day a week. Devotion to God cannot be only for an hour or a day, for God is good and worthy to be loved and obeyed every hour of every day of every year.

WORK OF DEVOTION

Devotion is an act of the virtue of religion, that is, an act of that good habit binding us to God and to His holy will. In reality devotion is due to God, much more than rent to the landlord or income tax to the government. For God is infinitely good and worthy of infinite praise and homage. Of course, we creatures cannot give Him infinite praise and homage. But we must give Him what we can and we can give Him all that we are and all that we possess. Even this is the same old story of the young son giving his father a birthday present. The father knows the box of cigars was purchased with allowance money he had given his son, yet he accepts the gift in the spirit given. God gave us all that we are and all we possess. When we return God's gifts in a spirit of devotion, He accepts them as the submission and reverence due to Him. And this is the work of devotion, to dedicate ourselves freely, willingly, to Him, without stint or reservation; to perform all the duties connected with His adoration and homage. The hearing of Mass on Sundays and days of obligation, daily prayer, fasting and other acts of mortification, the support of one's pastor, almsgiving, visiting the sick, a kind word said to one in distress, a silent prayer offered now and again for the souls in purgatory, all these and countless more are done promptly, with loving care by the devoted Catholic.

Now, any discussion of devotion offers us all an opportunity to learn devotedness and the means of advancing in the service of our Creator. It would indeed be incongruous for a Catholic to ask, "Why be devoted to God?" We believe that the end of mortal life is to be united with God forever. We have believed since our catechism days that we were born to know God, to love and serve Him on earth and to be happy with Him forever in heaven. This means that while we are yet alive we must work at the winning of eternal happiness; work in union with God on earth towards an eternity of union with Him in heaven. For we also believe that the supernal prize for which we run,

² *Ibid.* 13.

³ *Ibid.* 15, 27.

the heavenly beatific vision, will not be ours, unless, by prompt and willing subjection we be united to God now. The intent, therefore, of this mortal life is to become more and more under the command of God in all our thoughts, words and actions. The purpose of earthly life is to become constantly more devoted to God.

CAUSE OF DEVOTION

Hence it is of the utmost importance for us to know the cause from which devotion will flow into our hearts. We wish to know how we can joyfully subject ourselves more completely to God and how our wills can become more prompt in obedience to His. Devotion is the pearl of great price, the treasure in the field. How can we purchase a priceless gem? How shall we dig the difficult treasure? The price of the pearl and the tool for the treasure is meditation.

Now, before all else one must remember that the cause of all goodness and the bestower of all good things is God Himself. Hence, if one is devoted to God and His commandments, let him thank the Giver of this priceless grace; for God has taken his mind and heart and subjected them to His gentle control. But our Creator, the external cause of devotion, has allocated to secondary causes the internal inculcation of prompt and voluntary service to His Majesty. Here we begin to play our parts in becoming devoted sons of God.

Devotion, clearly, is an act of the will by which a man promptly gives himself over to the service of God; to a service not necessarily of consecration to God by vows or as a priest, but a service of such homage and obedience due to God from all His creatures. However, one's will is a blind power. It doesn't see or know. It loves and desires and reaches out after things already known to be good and desirable. The man who has never tasted deliciously roasted peanuts has no desire for them. The Catholic who does not realize the goodness of God and his own need for God's help, does not endeavor to subject himself to the prompt service of a loving Master. The purpose of our meditation, therefore, is to dissolve the fog of ignorance by showing us God as we know Him by faith and ourselves as we know ourselves from sad experience. Meditation is the mental tasting of God's goodness, the dwelling of our minds on the truths of faith, exposing God's loveliness to our understanding. One realizes how lovable He is, infinitely beyond our capacities to love Him. At the same time in our meditation we encounter the vast and tremendous mountain of our own sinfulness and lack of claim to any help from God. One experiences the irrepressible urge to run, run, run after God, as if it were possible to catch up to His goodness. One tries to hide from one's own wicked-

ness in the bottomless reservoir of God's love. He seeks to pay for the past and to purchase the future as far as he is able, by complete subjection to his Master in the present. Nothing is left but to serve and by service subtract from the debt that screams for payment. One realizes the weakness and rottenness of the pole of one's own actions by which he expected to vault into heaven, and discarding presumption, throws himself into the service of God.

DOMINIC'S WAY

The truths of faith and the debility and infirmity to which our human nature has become a prey since the fall of Adam and Eve are the subjects of our meditations. Undoubtedly there is an almost infinite variety of ways of meditation and subjects on which to think, since God's goodness has so many facets and our own sinfulness has so many shades of grey and black. But there is one way, one prayer which is dear to the heart of a Dominican. Our Blessed Mother gave to her client, St. Dominic, her psalter of Paters and Aves, the Rosary. Here is a prayer at once vocal and meditational. As he counts his beads, the lips of the lover move with words once spoken by Elizabeth, the servant of God, Gabriel, the Messenger of God, and Jesus Christ, God Himself. His thoughts caress and dwell on the scenes of our Salvation. The culmination of God's infinite goodness lives again on the stage of the mind. The glorious tragedy of the Son of God is enacted again in fifteen acts as the prayerful whisperer watches in adoration.

The stream of meditation and the bottomless pool of God's infinite goodness converge and spring up into a fountainhead of devotion pouring into the soul a spirit of service and subjection. In our Rosary we meditate on the goodness of God in the dawn of Salvation when the Son of God became subject to man. With Mary and Joseph we rejoice in the Joyful Mysteries. As the presence of God brought into their lives a heavenly joy, so the thought of God having come to earth for us, fills the contemplator with love, which is the bond of perfection, peace, which is the tranquility of order among men who love God, and joy, which is the fruit of devotion to God.

In our consideration of the Sorrowful Mysteries we see the infinite expression of God's infinite love for us. Incarnate Goodness suffers for consummate wickedness. The Most High God assumes the basest guilt, the sins of all men. That which had been scarlet becomes as white as snow. The flame of His love which moved Him to suffer for us enkindles the dry tinder of our wills, and with devotion we daily shoulder our crosses and follow Him.

The Glorious Mysteries show us the fruition of sorrow in the

glories of our risen Savior. His is the exemplar of our resurrection and the pledge of the joys of heaven which will be the fruit of a devoted life. The Holy Ghost comes to guide the Church of Christ and to sanctify our souls by our subjection to His inspirations. Mary, while not ceasing to be our Mother, is crowned our Queen. By service to the Queen we become subject to the King, because Mary's will is eternally united to that of her Son.

DOMINICAN DEVOTION

This is our Rosary, a prayer and a meditation. We dwell on and savor the goodness of God. We experience the vileness of sin. Christ did not kill Himself. Men killed Him. Could we have done such a thing had we been there? Could an Apostle betray his Master for thirty pieces of silver? Christ suffered for sin. Have we sinned, or was Christ's death for someone else, not us? We all have sinned and for our sins, each little one, Christ died.

If the prompt and voluntary service of God flows, as it most surely does, from loving meditation on His goodness and our own perfidy, then one of the foremost causes of devotion in our hearts is the recitation of Our Lady's Rosary. For in this prayer, which is at the same time both vocal and mental, the very apex of God's goodness, the death of His Son for our sins, is brought before our mind's eye; and we shudder at the nadir of human perfidy, Deicide. But for the grace of God, we also would take our places before the cross to calumniate and revile. But, by the grace of God bestowed on us through the Rosary, we take our places with Our Blessed Mother and the Saints in the ranks of the servants of the Most High, with a prompt and ready will, bondsmen and vassals of the Lord of all.

FRUIT OF DEVOTION—JOY

Now, the bondage of men bruises the spirit and bows the head. It frequently engenders fear and despair and servility. But the bondage of God frees the spirit in the supernatural world of God's radiant goodness. This bondage germinates joy and hope and filial love. This bondage which is devotion is bittersweet, the shuttle between tears and laughter. Devotion proceeds from a double consideration, that of the divine goodness and of our own defects. Principally, however, devoted service springs from the consideration of the divine goodness. But this supernal goodness is the term of the act of devotion. For by subjecting himself to God, one aims at the prize of life which is the enjoyment of divine goodness forever. In the contemplation of the eternally happy ending of a devoted life a spiritual joy and gladness per-

meates the soul. But since we are still fettered by our mortal bodies and cannot see the majesty and superexcellence of God face to face, we sorrow a little, impatient, as it were, to be joined to our Master forever without fear of ever losing Him.

From the realization of our own defects proceeds immediately and aptly a bitter sadness that we had ever offended so kind and loving a Lord. The state of sin and rebellion is the doleful condition from which the will flees by throwing itself into the divine service. Even though one be saddened by the remembrance of past offences, there tarries in his soul a glow of hope. It is a hope that gives birth to spiritual joy because it is the hope that God, in His loving kindness, will reach down from heaven by His grace to strengthen with struts and stays our weak resolve to serve Him always.

Devotion is bittersweet, blending joy and sorrow according to the measure of God. Devotion is a sunflower rooted in meditation; a sunflower that joyfully follows God wherever He leads. It grows and grows until it reaches God Himself. At last the flower yields the fruit of unending joy in the vision of God, face to face.

THE JOYFUL BELLOW

RICHARD HEATH, O.P.



HEN ST. ALBERT quietly told his students that the huge friar they called the Dumb Ox would bellow so loud that the whole world would hear him, the Master was referring to the philosophical and theological tracts which St. Thomas would soon write, and not to his poetry. Yet, in a more literal way, it is this that the whole world hears. When thousands of Holy Name men gather in a municipal stadium and lift their voices in the hymn the Church has decreed to be sung at every Benediction, they are quite literally bellowing the poetry of St. Thomas Aquinas, for he wrote the *Tantum Ergo*.

Thomas wrote scientifically on innumerable subjects; he saved his poetry for one special Subject. Under obedience to the Pope, he composed the Mass and Office for Corpus Christi, in which are found his Eucharistic hymns; and by that act of obedience he revealed to those who marvelled at his intellect, that he also had a heart. He uncovered the core, that central fire that warmed all of his works, his profound, yet lyrical, love for the Most Blessed Sacrament.

Dominicans today cling to this tradition. They realize that their Thomism is not complete if it lacks this same love for Our Lord in the Eucharist. They know they are not bellowing everything St. Thomas said if they do not frequently sing his hymns. Once a month they leave their books and their discussions, they put from their minds the ponderous expositions of their masters, and go to chapel to sit at the feet of another Master, and to learn from His Exposition. They light candles and carry Him through the cloisters, singing all the while the hymns Thomas wrote about the goodness, the love, the beauty, and the truth of Him whom they carry. Once a month they bellow Thomistic doctrine.

Again, once a year they set aside eight days, usually at the beginning of June, for a more solemn manifestation of their love for the Eucharist. The Octave of Corpus Christi, coming, as it does, in the late Spring, gives Dominicans, nay, the whole Church, a wonderful opportunity to bring Our Lord out of His tabernacle, into the streets and fields of the world He made. More magnificent processions are

formed, many more candles lighted, and voices of all ranges, from boy sopranos to basso profundos, join in with the bluebirds and robins to praise their Lord. Outdoor Benedictions are given while all kneel on the pavement or the grass to adore. The entire octave makes manifest the love and the joy of Christians at having such a Sacrament.

Panem de coelo praestitisti eis, sings out the celebrant. "Thou hast given to them Bread from heaven." The congregation, once more in words chosen by the Dumb Sicilian Ox seven centuries ago, sing their response: *Omne delectamentum in se habentem*. "Having in Itself every delight." There in the fields, or in the streets of the city, the bellow of the Dumb Ox is heard, the bellow of joy, of thanksgiving, of love. The faithful may not know as much about the Eucharist as did Thomas; they may not be able to understand the distinctions of quantity, of concomitant presence; but they do know that the Sacrament they see before them, the large white Host held aloft, is Our Lord and Saviour, Jesus Christ, and that It is a very joyful Sacrament. When they bow in adoration, they can say with the same intensity as did the Angelic Doctor, *Adoro te devote*. "I adore thee devoutly."

COMMON SENSE SUBLIME

St. Thomas, after he had finished his theological tract on the Eucharist, brought it to the Crucifix. There he begged Our Lord to show him the errors that were in it. Our Lord's answer is history. "Well hast thou written of Me, Thomas; what reward wouldst thou have?" Thomas was only being logical when he said, "Nothing but Thyself, Lord." If a man held that there was only one thing worth possessing in this life, and then were asked to choose among all things that which he prized most, and did not choose that object, he would not be logical. He would be lacking in common sense. The answer, "Nothing but Thyself," is perhaps the greatest example of common sense in all Thomistic literature. It is logic, psychology, metaphysics, and theology carried out to the perfect conclusion. It is St. Thomas applying his vast science to his heart.

The same may be said for his Eucharistic hymns. It has been said that "the hymns of the Angelic Doctor are remarkable for their smoothness and clearness, and for their logical conciseness and dogmatic precision."¹ Thomas did not place an abyss between his science and his poetry. His heart does not have reasons of its own, as Pascal might say. It rather rejoiced in the reasons given to it by his intellect.

¹ Cit. in Aquinas Byrnes, O.P. *The Hymns of the Dominican Missal and Breviary*. Herder. St. Louis. 1943, p. 166.

St. Augustine describes happiness as a rejoicing in the truth, and we might use the same to describe St. Thomas' hymns. They rejoice in the Truth; they are logical, dogmatic and joyful; theology, as it were, put to song. So that when St. Thomas had finished his manuscript and had presented it for approval, not now to Christ Himself, but to His Vicar on earth, he, by accepting the hymns, and by decreeing that at least one of them must be sung at every Benediction all over the world, echoed the response of Our Lord: "Well hast thou sung of Him, Thomas."

The faithful at Benediction do not sing all of St. Thomas' hymns, yet the two stanzas of the *Verbum Supernum* beginning *O Salutaris*, and the two of the *Pange Lingua*, beginning *Tantum Ergo*, are sufficient to reveal St. Thomas as a zealous and joyful poet.

In the *Verbum Supernum*, the hymn of Lauds for Corpus Christi, St. Thomas tells in remarkably compact form the story of Our Lord's life. Proceeding from the Father, He comes to earth to accomplish His work. In the evening of His life he confers upon His disciples the gift of Himself. Then He died for us. Keeping all of this in mind, St. Thomas changes from the narrative third person into a direct appeal to Our Lord for help.

*O salutaris hostia,
Quae coeli pandis ostium:
Bella premunt hostilia
Da robur, fer auxilium.*

For those of us whose Latinity is usually far behind our devotion, Fr. Byrnes supplies a literal translation. "O saving Victim, that openest the gate of heaven: hostile attacks beset us; give us strength, give us aid."² If, with a little study, we caught hold of the grammar and vocabulary of this stanza, it could easily become for us a prayer for peace, so necessary in these days. *Bella* immediately brings to mind "war," and although St. Thomas means it more here as the assaults of the world, flesh, and devil, still we can accommodate it to mean the assaults of a military power which does seem to have something diabolical about it.

The hymn concludes with a doxology, that is, an expression of praise for the whole Trinity. St. Thomas remembers that we are pilgrims and strangers in this world, and that with the help of the Trinity we shall be brought to our true native land.

² *Ibid.* p. 178.

*Unitrinoque Domino
Sit sempiterna gloria:
Qui vitam sine termino
Nobis donet in patria.*

"Eternal glory be to the one and three Lord, who givest us life without end in our native land."³

Thus, the thought of the two stanzas, while it does not reveal adequately the theological content of St. Thomas' hymns, does show the devotion and piety of the Angelic Doctor. In them we beg for help from the saving Victim, and we praise the Trinity from whom we hope to gain admittance into our native land.

"SING, O TONGUE"

In the *Pange Lingua*, the hymn for Vespers, St. Thomas proceeds in much the same way as in the *Verbum Supernum*, except here he is more concerned with praise. The opening words reveal this: "Sing, O Tongue." The four stanzas which precede the *Tantum Ergo* establish the fact that Our Lord was true man, and that He gave Himself to His disciples at the Last Supper. Then St. Thomas, a true logician, comes to his conclusion. He reveals his heritage and his method of procedure with the word *Ergo*, "therefore." That word shows that Thomas did not separate his science and poetry, but rather incorporated the two. *Ergo* appears usually in the conclusion of a valid syllogism. So, Thomas, seeing that all the things he had said about Our Lord were true, can validly conclude:

*Tantum ergo Sacramentum
Veneremur cernui.*

"Let us therefore, prostrate, adore so great a Sacrament." Holy Mother Church, realizing that the faithful do not need proof for the greatness of this Sacrament, has wisely chosen only the last two stanzas to be sung at every Benediction.

In the remaining four lines of this first stanza, St. Thomas offers two thoughts, both of which occur many times in his Eucharistic hymns. For him the Eucharist is the greatest example of the fact that Our Lord came not to destroy, but to fulfill the Law. Throughout the Old Testament there are many instances of sacrifice, and even of symbolic sacraments; but all are types of this last and best Sacrament. The old is fulfilled by the new; the shadow by the Substance.

³ *Ibid.* p. 179.

Thomas closes this verse with a note on the function of Faith. It is a gift which makes up for our defective sense knowledge, for while we see, and taste what appears to be a white piece of bread, we know It is not that at all.

*Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.*

"... and let the Old Law give way to the new rite; let faith supplement the defect of the senses."⁴

In his final stanza, his doxology, St. Thomas praises the Trinity with dogmatic sureness, and with great restraint. He shows his great love for his Subject yet holds the expression of this love to the truth given him from theology, and to the form given him from the poetry. From all eternity the Father generates the Son, the Son is generated by the Father, and the Holy Ghost proceeds from both. Yet, even though there may be an order of procession in the Trinity, there is no inequality. All are equal; all receive equal praise.

*Genitori, Genitoque,
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.*

"To the Father (as Generator) and to the Son (as Generated) be praise, glory, salvation, honor, power, and also benediction; and to Him proceeding from them both be equal praise."⁵

DIVINITY IN ECHO

Father Byrnes notes a text from the Apocalypse from which St. Thomas constructed this stanza, revealing at once the scriptural bend of the great Doctor, and his humility. Thomas said once in the Summa that the greatest arguments which can be given to prove a theological proposition is the argument from the authority of Scripture, for that amounts to quoting the Holy Ghost. He, even in his poetry, practiced

⁴ *Ibid.* p. 168.

⁵ *Ibid.* p. 170.

what he preached. When he came to write the doxology of this, perhaps his best poem, he did not rely on himself. Rather he remembered that marvelous passage from the Apocalypse of St. John which so well described a scene which Thomas now knows, and which we, who have been in attendance at some great Benediction, have some suspicion of.

"After this I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

"And they cried with a loud voice: Salvation to Our God, who sittest upon the throne, and to the Lamb.

"And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God,

"Saying: Amen. Benediction. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God forever and ever. Amen."⁶

Every word that St. Thomas could possibly fit into the rhythm scheme of his poem he took from this text. Perhaps this is why the bellow of the Dumb Ox is heard in all corners of the earth, for it is not so much his bellow as it is an echo. Thomas, in his philosophy, echoed the truth in things; in his theology echoed the Truth in God; and in his poetry echoed the Truth and Goodness and Beauty which the blessed in heaven see in the Most Holy Trinity.

In this light, then, we can extend the prophecy of St. Albert. Since St. Thomas did nothing more than borrow his text for this poem from St. John and the Holy Ghost, may we not say that his bellow will not only be heard throughout the world, but that it will also resound through the heavens forever and ever?

"Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God forever and ever. Amen."

⁶ Apoc. vii, 9-12.

LEON BLOY: A MAN FOR THE MODERN WORLD

ALAN MORRIS, O.P.



OME THREE decades ago, the weary soul of Leon Bloy sped from this mortal earth. His fame and influence were comparatively small and seemed destined for quiet oblivion; yet today his reputation is international and his literary and spiritual stature grows steadily. It seems strange that Bloy should appeal to the modern world. He has been likened to a prophet of ancient Israel, an apologete of the second century, and a medievalist; thus he was apparently a misfit in the twentieth century. A little reflection, however, makes it clear that this is the source of his attraction, for the modern world sorely needs and desires the spirit of the past ages of faith. The hollow shell is all that remains of the great edifice of Western civilization, and individuals and nations are looking about for the tools and materials of repair and reconstruction. Bloy offers them, indeed, thrusts upon them the original foundation, the Faith.

His life mirrored in miniature much of the confusion, rebellion, and longing of present society. He lost and regained his faith, alternated between vice and sanctity, then finally persevered in the practice of ascetical piety. He suffered a great deal from poverty and injustice. His literary efforts gained for him little money, scant praise, and much abuse.

It is not too difficult to understand why his books were not popular with his contemporaries. To the Catholics they were disturbing and puzzling, and their author seemed to be a defender of the Faith more to be feared than any attacker. Arrogant and uncharitable, tinged with anticlericalism, Bloy lashed the faithful unmercifully, heaping scorn upon their tepidity, mediocrity, and respectability. He was a self-appointed, unruly bodyguard at a fashionable gathering. To those outside the fold he was an implacable foe. His vitriolic pen flayed them and all they held most precious. He called Maupassant an insect; Daudet, a plagiarist of Dickens; Ernest Renan, a scientific wine tub; and he compared the writings of Zola to a bilious cloud. Bloy was a dogmatic reviler of the art, culture, science, materialism, liberalism, and paganism of his day. His use of imprecations and invective was so skillful and penetrating that all of his talented victims ultimately sought refuge in silence.

SIGNS OF GENIUS

Thus far this has been an unflattering, one-sided portrait of Leon Bloy. He was not a religious fanatic, opposed to everyone and everything. He had a tremendous love for God, boundless compassion for the poor and oppressed, profound understanding of contemplation and suffering, deep devotion to the Blessed Virgin, and a relentless passion for Divine Justice. His was a heart of fire toward God, a heart of flesh toward the down-trodden, but a heart of steel towards his enemies. A tree is judged by its fruits; and Bloy replied to his critics, "Some people ask for Baptism after having read me. What divine sanction for my violence!"¹

Today all has changed, Leon Bloy has achieved recognition as a literary master, and he is respected, if not universally admired and championed, by the Catholic world. His appeal to those without the Faith, who are honestly seeking truth, is strong and constant.

In English-speaking countries Bloy's reputation as an author is based chiefly on his classic novel, *The Woman Who Was Poor*. This book is obscure in parts, and is an exception to the rule that exaggeration causes poor literature. It manifests most of Bloy's gifts and failings; even in translation it displays his command of language, his vivid portrayal of persons and events, his bitterness, his realism, and his faith. Most of the "best-sellers" of the past few years that have been presented as naturalistic and socially-realistic literature are seen as unvarnished pornography when compared to the realism in Bloy's novel. Flashing from the depths to the heights, he depicts equally well vice, poverty, suffering, sordidness, and sanctity. The author traces the rise of a noble girl from a hovel of wretched misery to the peaks of holiness. In her ascent she is deprived of her home, her husband, her child, her friends, her possessions—in short—of everything but her God.

Bloy has been instrumental in the conversion of many souls. His most famous converts are Jacques and Raissa Maritain. His spiritual renown, however, does not rest solely on these conversions but also on his prophecies. Bloy considered himself as an emissary of Divine Justice and a propagator of the message of La Salette. He preached penance to a sinful and unrepentant world. When he saw that he was unheeded he foretold the wars and catastrophes that have engulfed the nations of the earth. Fifty years ago he wrote to a friend, "Expect moreover, and prepare yourself for catastrophes. . . . I know that

¹ The selections from Bloy's works given here are taken from the collection, Leon Bloy—Pilgrim of the Absolute by Raissa Maritain, Pantheon, New York, 1947.

the world is threatened as never before . . . we are at the prelude of an inconceivable Drama, the like of which has not been witnessed for twenty centuries; I suggest to you some amount of meditation." Again he declared, "I behold very clearly the unavoidable disasters that will occur. The threats of La Salette must be accomplished. The time of repentance is gone . . . today, on the brink of the Apocalypse to which we have now arrived, on the edge of an abyss the depth of which is unknown to us. . . . I thought on the future—the inconceivably, unspeakably terrifying future—which has already begun."

AWAITING THE COSSACKS

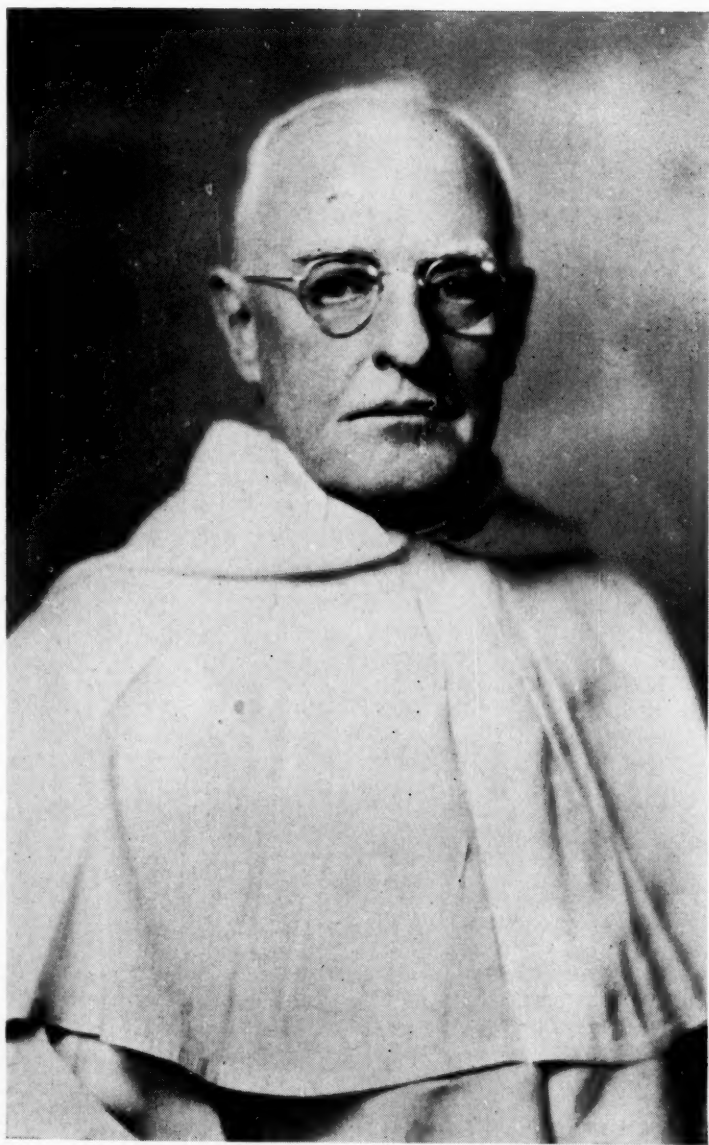
To understand Leon Bloy it is necessary to know about the appearance of Our Lady at La Salette. There, two shepherd children saw the vision of the Blessed Virgin who wept and foretold dire misfortunes for the sinful world. The authenticity of the vision was doubted, the children were persecuted, and all attempts at the fostering of devotion to the Lady of La Salette were discouraged. To Bloy there was no doubt, and he undertook a personal crusade to spread the message and devotion of La Salette. He wrote *Celle qui Pleure*, a book dealing with the event, and constantly referred to the vision in his conversation, letters, and journals.

Due to the apparitions at Fatima and the second great war the Catholic world has become increasingly aware of Divine Justice. This explains much of the interest of the faithful in Leon Bloy, for Bloy considered himself the "Voice of Justice." As he beheld mankind busy about many secular things, but heedless of warnings and portents, he complained, "I die for need of Justice."

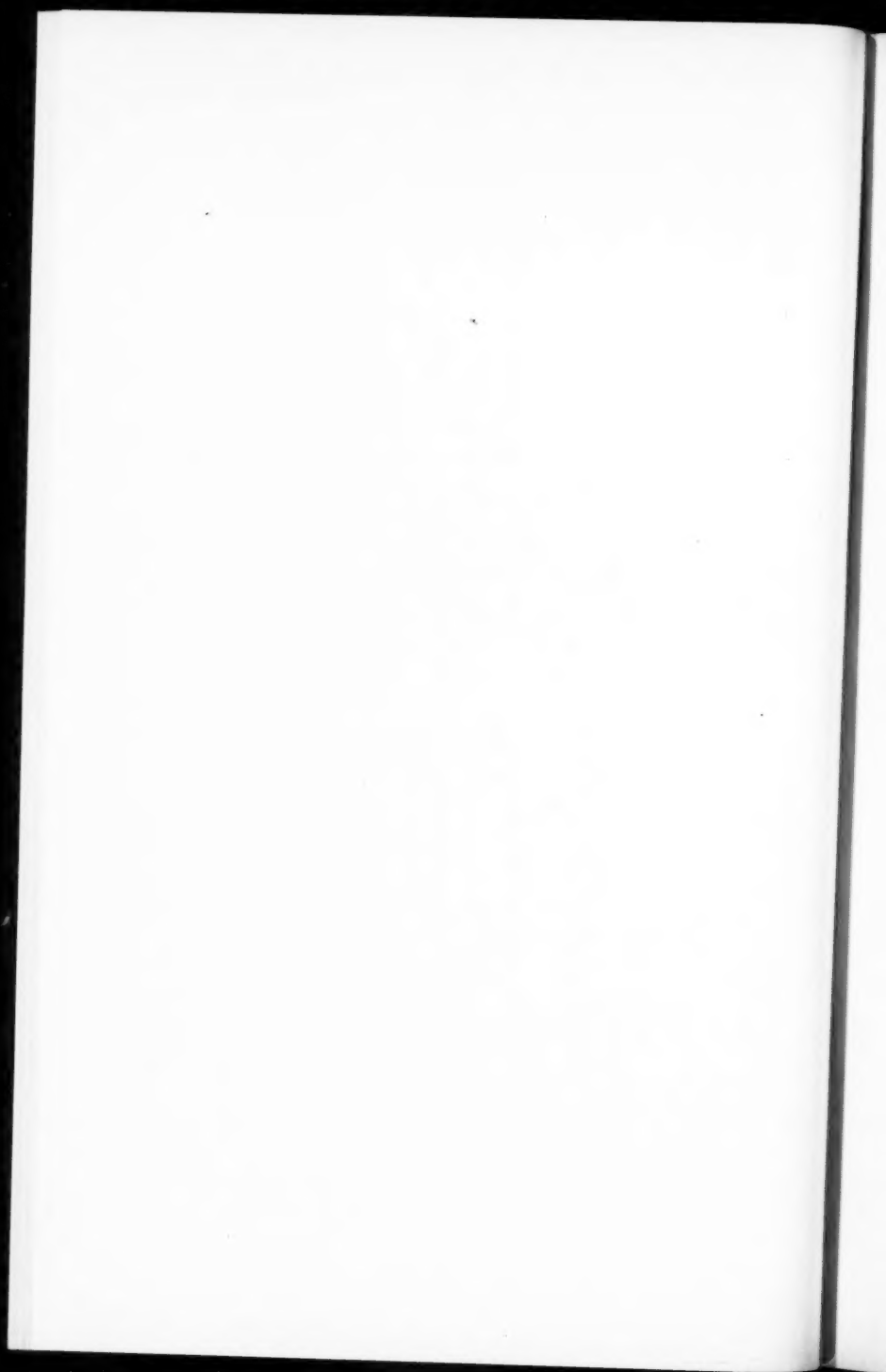
It seems more than coincidental that Bloy was born in the year of the apparition at La Salette and died in the year of the apparitions of Fatima. His love for Mary was tremendous and he spent the greater part of his life publicizing her warnings. Were he alive today he would undoubtedly be a tireless champion and trumpeter of the message of Fatima.

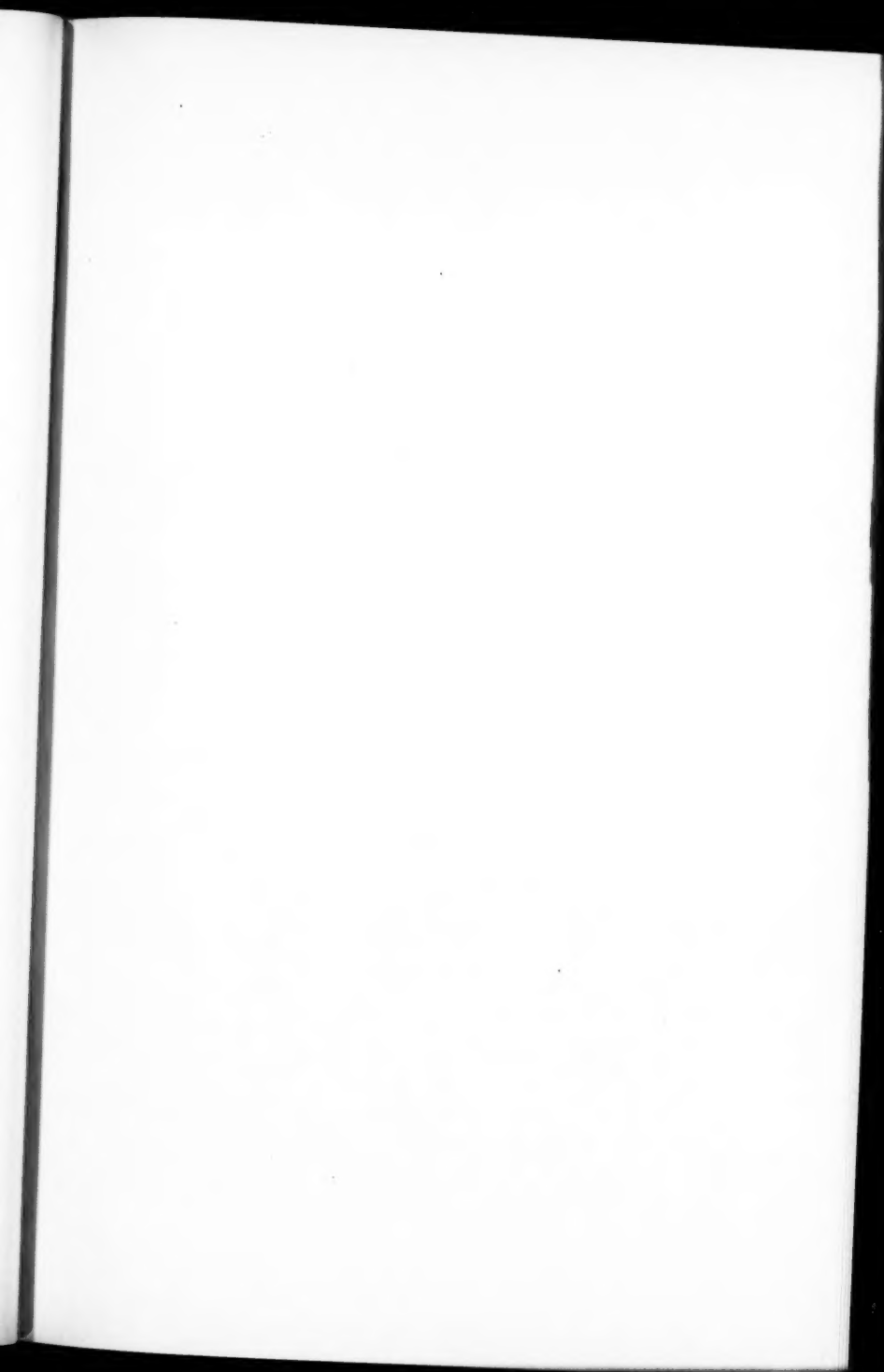
NEED FOR QUALIFICATION

Bloy, however, cannot be recommended without qualification. His writings contain much that is sordid and sensual; and many of his criticisms are unjust and uncharitable. His works must be interpreted and distinguished to be understood correctly; if taken literally they present a distorted view of Catholicism. He apparently ignores Prudence and Temperance and restricts the cardinal virtues to Justice and Fortitude. He excludes all ordinary virtue and permits only sin or heroic virtue. He exalts the First Commandment but ne-



VERY REVEREND EDWARD G. FITZGERALD, O.P., S.T.M.







VERY REVEREND WILLIAM D. NOON, O.P., S.T.M.

glects the Second. He eliminates most of the joy of Catholicism until it becomes a kind of Holy Week without the crown of Easter. Yet most of this difficulty is more apparent than real, and can be traced to Bloy's consistent use of hyperbole. Exaggeration was natural to him and he used it for a definite purpose.

When he intended to author a new book, he wrote, "I am burning to tell a few profound truths amidst all the literary lies and dramatic omissions." His constant use of hyperbole and his "dramatic omissions" have rendered his writings tremendously effective, but at the same time left the gates open for an army of misconceptions. Indeed when quoted out of context his words can be used by both opponents in a controversy. Thus Bloy was accused of anti-Semitism despite the fact that his *Le Salut par les Juifs* is a brilliant defense of the Jews.

GADFLY TO THE COMPLACENT

Despite these defects Bloy deserves all the fame and attention that he is now receiving. It is foolish and unfair to dismiss him as eccentric or to minimize his influence. He has more than an empty appeal to the modern world; he has a message. It is the message of the heroine of *The Woman Who Was Poor*, namely, "There is but one sadness, that is for us not to be saints." In that terse phrase Bloy compounded the disease and cure of modern society. He beatifies the poverty and adopts the suffering that the humanistic Liberals have sought in vain to eliminate. To these confused people Bloy gives hope and a new vision of the Church they have misunderstood. Instead of the stagnant, reactionary, home of Pharisees they have imagined, he shows them a dynamic and radical society that is supernatural but not superstitious, and deficient only in its members. Bloy's appeal is emotional rather than rational, for he claimed that he was bored by philosophy and overwhelmed by theology. He does not argue, he affirms; he does not plead, he commands. He is still a gadfly to complacent Christian consciences, but he becomes more popular as mediocrity becomes a more impossible position in these decisive days. He is proclaimed as the "Prophet of the Poor," the champion of the outcasts and the exploited, the denouncer of the sweatshops and the evils of industrialism, the foe of Communism. If you read Bloy's works you may be inspired or repelled, but you probably will not be bored. Catholics can find in the midst of his fierce writings many sublime thoughts that will give them a more awakened sense to suffering, justice, and the Absolute. To those without the Faith, perhaps his works may help to lead them to ask for Baptism. It would be a further sanction for Leon Bloy's violence.

GOLDEN JUBILEE
OF
THE VERY REVEREND
EDWARD GREGORY FITZGERALD, O.P., S.T.M.



ON THE 5th of April, the Very Rev. Edward Gregory Fitzgerald, O.P., S.T.M., celebrated the fiftieth anniversary of his ordination to the priesthood by singing a solemn Mass of thanksgiving in the chapel of the House of Studies in Washington, D. C. The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and the Most Rev. John M. McNamara, Vicar General of the Archdiocese of Washington, D. C., were present. The sermon for the occasion was preached by the Rev. Ignatius Smith, O.P. The Apostolic Benediction was conferred upon the jubilarian in the name of the Holy Father, Pope Pius XII, through the Most Reverend Apostolic Delegate to this country, and by the Most Reverend Master General of the Order.

Father Fitzgerald was born in Washington, D. C., August 13, 1875. His parents were Maurice and Mary Ellen King Fitzgerald.

Father Fitzgerald's long priestly career began as professor of Sacred Scripture at St. Joseph's Priory, Somerset, Ohio, after he had received the degree of Lector in Sacred Theology at St. Stephen's Dominican biblical center in Jerusalem. He taught the same subject at the Dominican House of Studies, Washington, D. C., from 1905 until 1910. In the latter year he was elected prior and appointed pastor at St. Vincent Ferrer's church and convent, New York City. During his tenure of office there, the present beautiful church was built.

At the end of his second term at St. Vincent's Father Fitzgerald was elected prior of the House of Studies in Washington. This office he held for two terms, being professor of theology as well as superior of the house. In 1921 the degree of Master in Sacred Theology was conferred upon him. In the following year he was appointed instructor of Sacramental Theology at the Catholic University of America, and in 1925 was promoted to associate professor of theology at the same university. During this period he also served as Chaplain to the University as well as Regent of Studies for the Province of St. Joseph. In 1939, his term as Regent expired. He was thereupon appointed acting Dean of the School of Sacred Theology at the Univer-

sity, holding this office until he reached the age of retirement required by the University's statutes. In 1941 he resumed his professorial duties at the House of Studies in Washington and still remains an active member of the faculty at that institution. It is Father Fitzgerald's unique distinction of having filled the professorial chair longer than any other man in the history of the Order in the United States.

The text of the sermon preached at the anniversary Mass of thanksgiving is given below:

"Fifty years ago, on April 5, 1898, Edward Gregory Fitzgerald, O.P., was ordained to the priesthood by Bishop Watterson in Columbus, Ohio. We who are proud to be numbered among his friends and brothers assemble to assist him in thanking God for his one half a century of distinguished service in the very difficult priesthood of Jesus Christ.

"By the standards of our Lord the priesthood is a difficult calling. The priest must be the "Salt of the Earth" which moral erosion in a pagan world can never weaken. The priest must be the "Light of the World" by which a groping world will be protected from the misery that ensues from apostasy from God and subsequent apostasy from reason. The priest must be a "City on a Mountain" easily discoverable by wayfarers on this earth searching for the happiness which only God can give.

"By the standards of St. Paul the priesthood is a difficult and an exalted state. The priest is a "Man of God," deputized to protect the rights of God in human society. He is the "Dispenser of the Mysteries of God" with divine commission to insure humanity against any attempt to deprive it of divine teaching, divine moral standards or divinely instituted sacraments. The priest is the "Minister of Reconciliation" bringing discordant men together by uniting them with the God of peace. He is the "Physician of the Soul" appointed by God to keep mankind aware of that important contribution of God to human nature, the soul, by which they live, by which they are human, and by which they are Godly. The priest is the "Angel of God," the divinely called messenger who carries God's words of consolation and warning to human society. He is the mediator of intercession, standing with superhuman authority and with super-natural voice before the Almighty and pleading for his people. He is the "Co-laborer with God" for the reconstruction of human society and the progressive advancement of human happiness according to God's plan. He is the "Ambassador of Christ" to plead the cause of Christ before the nations. He is the "Brother of Jesus," "Another Christ," by the kinship of work and of vocation. Thus speaks St. Paul of the priest.

"By the standards of our brother St. Thomas Aquinas, the priesthood is a state of eminence and industry. He calls the priest "an angel" who stands midway between God and men, giving to men the things of God, protecting God's interests among men and representing the interests of mankind before God. He says that "the priest operates in the person of Christ."

"By the standards of the Council of Trent the priesthood is an exalted position. It is divine in origin, the priesthood of Jesus Christ; it is divine in cause, instituted by an act of Christ; it is divine in function since it must carry on the ministry of Christ.

"By the standards of contemporary life and the demands on the priest by contemporary societies the priesthood is an exalted position. The priest must be skilled as a business man and a financier. He must be an architect and a builder, a writer and an expert in public relations. He must be a humanitarian and a leader in social service, patriotism and social relations. He is expected to be a political philosopher and guide, a pulpit orator and radio caster. It is difficult in nineteen hundred years of history to find a period when so much was expected of a Catholic priest as at the present time, even by the enemies of the priesthood.

"By the standards of the Order of Preachers, the priesthood is an exalted life of heroic toil and of eminent learning and sanctity. This order concentrates priestly activity around its central concept of truth. St. Thomas indicates that truth is fourfold; truth of doctrine, truth of life, truth of justice and truth of speech. Traditional Dominican obligations to the truth are expressed in the words "laudare, benedicere, et praedicare," to praise, to bless and to preach the truth. Accommodating St. Thomas' differentiation of truth to the ideals of the priesthood in the Order of Preachers one can say that the ideal of the Dominican Priest is to know the truth in its development and integration by constant study; to live the truth before God and men; to intrench truth in the lives of men by apostolic Catholic action and to communicate the truth by teaching and preaching.

"To meet completely these standards of the priesthood patterned by Christ, by St. Paul, by St. Thomas Aquinas, by the Council of Trent, by contemporary demands and by the Order of Preachers is an almost impossible task. It would be a most discouraging responsibility if God in His beneficence did not raise up from time to time unusual priests whose lives prove to us that the ideals of the priesthood can be met in full measure and that the words of the priesthood can be carried on for the glory of God and His church and for the happiness of mankind. It is this thought that lends added significance to this event and

leads us not only to thank God but to thank our Jubilarian for having translated for fifty years the ideals of the priesthood into practical patterns for our daily imitations.

"Father Edward Gregory Fitzgerald has endeared himself to us as a great teacher. Trained as a Theologian under great masters, a master of Sacred Theology and an expert in Scripture studied at Jerusalem, he spent most of his life in teaching these subjects with distinction in the Dominican Studia and at the Catholic University of America. I can testify from personal experience that he was a superb teacher. He never stopped learning and with the science of a master he achieved a simplicity of presentation that only a master teacher could accomplish. His enthusiasm for his subject was infectious and his students offered him no problem of discipline or industry.

"As an administrator in academic work, both here as Regent of Studies and at the Catholic University as Dean of the school of Sacred Theology he was beloved both by the students and by members of the faculties. Friendly, sympathetic with human weakness, tireless in maintaining personal contacts, dedicated to the principal that educational institutions must be conducted for the benefit of students, just, humane and ever gentlemanly it was a delight to work with and for him.

"As an administrator in religious matters he was equally superb. As Prior of St. Vincnet Ferrer's in New York for six years and as Prior of this community for six years he rendered distinguished service to the church and to his Order. He planned the present church of St. Vincent Ferrer, thought by many to be the finest Gothic Church in the nation. He showed his financial genius in collecting the funds by which it was possible to begin that project and, as Procurator and Prior here, by his success in keeping this college solvent in days of financial crises. Always as Prior he held out and lived the highest ideals of intellectual, spiritual, ministerial and preaching efficiency to his subjects.

"As spiritual father our Jubilarian was distinguished. As pastor in New York and as first chaplain of the Catholic University he was always the good shepherd. Always close to those souls entrusted to him by God, always respecting their freedom, never meddlesome, easy to approach, ever gentlemanly and patient, he won souls to God and made our faith dignified and attractive.

"In his capacity as preacher of the word of God Father Fitzgerald has become nationally famous. His preaching was characterized by solid doctrine, graceful diction, elegance of expression, simplicity of

arrangement and animated enthusiasm for the importance of pulpit work and the salvation of souls.

"As a consultant in official matters of the Order of Preachers as well as in private and personal direction the advice of our Jubilarian has been invaluable. He has been an asset to the many consiliar gatherings, provincial and international which he has attended. He has been blessed with judicious poise, deep sympathy for distress and a pervading concern for the commonweal.

"It is true Father Fitzgerald in his many faceted career has met the standards of the priesthood in a superior way. For this work he was eminently fitted by the nature given to him by his very unusual parents, by his own industry and by a plenitude of God's grace. And we gather not as boastful friends of the Jubilarian but in the common cause of democratic gratitude to God who has given Father Fitzgerald fifty rich years of priestly life and has given us this cause for rejoicing. We are happy to have the presence of his immediate family this morning and to them we extend our felicitations.

"Father Fitzgerald, it is my privilege as one who has been closely associated with you for more than forty years, to convey to you the greetings of your brethren and your other friends. We pray God and our holy Father St. Dominic to give you many more years of inspiring example to all of us. In the pattern of your life may we learn to be gentlemanly without stiffness, democratic and genial with dignity, magnanimous with simplicity, devoted to the Order of Preachers but with Christ's church transendant over all else. May we learn from you to have respect for age and confidence in youth, courage to act and modesty in success, confidence in our ability and devotion to humility. May God bless you with many more years in the priesthood."

GOLDEN JUBILEE
OF
THE VERY REVEREND
WILLIAM DOMINIC NOON, O.P., S.T.M.

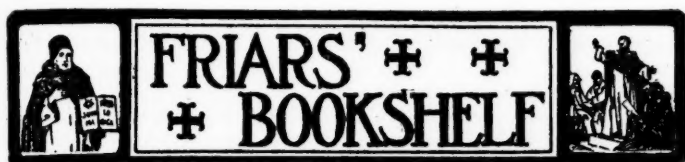


HE VERY REV. William D. Noon, O.P., S.T.M., celebrated the fiftieth anniversary of his ordination to the priesthood by offering on March 5th a Mass of thanksgiving in St. Rose Church, New Lexington, Ohio.

Father Noon was born near Rehoboth, Perry Co., Ohio, on Feb. 22, 1875. He was the second of eleven children born to Charles Peter and Anastasia (Hammond) Noon and received his early education in the county schools of the neighborhood. Feeling that he had a vocation to the religious life, the young man entered St. Rose's Priory where, after his year of Novitiate, he was permitted to make profession on June 12, 1893. The next three years were spent studying philosophy at St. Joseph's Priory, Somerset, Ohio. Though he began his theological course at St. Joseph's, his superiors soon recognized his extraordinary talents and he was sent to Rome to complete his studies at the Minerva. Father Noon was ordained to the sacred priesthood in the Basilica of St. John Lateran in the Eternal City on March 5, 1895 by the Most Rev. Archbishop (later Cardinal) Francis di Paola Cassetta, Vice-gerent of the Cardinal Vicar of Rome. After he had received the degree of Lector in Sacred Theology at the Minerva, Father Noon returned to this country to teach at St. Joseph's. There he remained for almost four years. When the new House of Studies was opened in Washington, D. C. in 1905, Father Noon was transferred to that house as a member of the faculty. In 1908 the young priest answered a call for volunteers to help the Spanish Dominicans in the Philippines teaching in the University of Santo Tomas in Manila. On his way to take up his new duties, Father Noon successfully passed the *ad gradus* examination taken in Rome in May of that year. He returned again to the faculty of the House of Studies in Washington in 1912 and, on the petition of the Provincial Chapter of 1913, received, in 1914, the degree of Master in Sacred Theology. Upon his own request, Father Noon was assigned to the parochial mission band with his headquarters at the House of Studies in Washington. After two fruitful years spent in this apostolate, he was sent in 1916 to work on the Pa-

cific coast. While there he made his home at St. Dominic's in San Francisco. He returned to the east in 1921 to become the President of Providence College, Providence, R. I. He held this post until assigned again to parochial missions in 1927. During the next five years he labored tirelessly until his health broke and he was forced to abandon the work which he loved so well. Assigned to Saint Dominic's Priory in Washington, D. C., in 1932, and to St. Peter's, Memphis, Tenn. in 1935, Father Noon became a member of the newly erected Province of St. Albert the Great in 1940. When his health permitted he was again assigned to parish work in St. Albert's Priory, Minneapolis, Minn. in 1942. From there he was sent to St. Pius' Priory in Chicago where he still remains.

Father Noon is well known throughout the Province as an eloquent preacher. His work in the Houses of Studies earned for him a reputation of being a worthy scholar, well versed in both philosophy and theology. *Dominicana*, in the name of all the Fathers and Brothers, wishes to express sincere appreciation to Father Noon for his years of devoted labor in the Dominican apostolate and to assure him of our congratulations and prayers on the occasion of his Golden Jubilee.



The Crusade of Fatima. By Rev. John De Marchi. Arranged from the Portuguese by Asdrubal Castello Branco and Philip C. M. Kelly, C.S.C. Pp. 175. P. J. Kenedy and Sons, New York. 1948. \$1.25.

The Crusade of Fatima is the latest book to appear which relates the story of the apparitions of the Blessed Virgin at Fatima. This work is a translation of Father De Marchi's accepted account of the wonderful events of the Virgin's appearance. Father De Marchi has gathered his material from every living witness of the well known apparitions. Moreover, his presentation of the facts has the approval of Sister Maria das Dores (Lucia), the lone survivor of the three little children to whom the Queen of Peace appeared during the first World War, and to whom the message of Fatima was entrusted. A description of Fatima itself, of the children, and of the important persons who played a leading part in the miraculous happenings, plus an account of each of the appearances of the Blessed Virgin, are the main features of this most recent contribution to the literature about Fatima. The book concludes with a dialogue of three interviews in which the children were interrogated about their visions. In the light of the new Communistic threat to world security, this small and neatly bound work, providing an interesting and authentic account of one of the most momentous happenings in recent decades should be carefully read and reflected upon by serious seekers of peaceful solutions for the problems of the world.

—M.E.G.

Proceedings—Fourth National Convention of the Holy Name Society.
Pp. 147. National Headquarters of the Holy Name Society, 141 East 65th Street, New York 21, N. Y. 1948. \$1.00.

Here, in sturdy, compact form, is a complete account of the official business carried on at the recent highly successful National Convention of the Holy Name Society. For the benefit of the individual societies and in response to numerous requests

the national directors have gathered together into this report the congratulatory messages, the stirring sermons, the lively discussions and the resolutions that were the highlights of the historic Boston meeting. Every Holy Name man, whether he attended the convention or not, will find this thorough description of Holy Name work especially useful as a sure guide for his future activities in the Society; and as a valid source of information for possible new ideas to be introduced in his parish unit.

—L.E.

The Image of His Maker—A Study of the Nature of Man. By Robert Edward Brennan, O.P. Pp. xix, 338 with Book Chat and index. The Bruce Publishing Company, Milwaukee. 1948. \$3.25.

The word *psychology* can be a misleading term. Etymologically, it signifies the study of the soul. Its real significance, though, includes not only the study of the soul, but also the knowledge of the body wedded to the soul. In a word, psychology is the study of the whole man. This truth is fundamental in Father Brennan's latest book. The author employs his rich and extensive knowledge of theology, philosophy, and the modern sciences to examine and illustrate for his reader the true nature of the human organism. In orderly fashion, the learned Dominican treats of man's actions and powers, and shows these are the manifestations of a rational being. Following the consideration of man's essential constituents, the author rounds off his scientific study by treating of man's external causes. The presentation of man's origin and destiny perfects the analysis of what Father Brennan calls "this wonderful cosmic creature."

The highest praise belongs to Father Brennan for presenting so difficult a subject in language at once simple and picturesque. Not only will the mature student benefit by the reading of this timely book; but also, and more especially, will the young reader, for whom it was written, find within its pages a valuable introduction to the teaching of St. Thomas on the nature of man. Having labored successfully to adapt his style and choice of words to youthful minds, the author further helps the reader by including in his book a wise choice of appropriate illustrations. These drawings are the work of Cecile Chabot, a Canadian artist, and they serve to enliven the subject matter. In the form of a "Book Chat," Father Brennan suggests important books about psychology that can be consulted with profit by all students.

—L.S.

Compendium Historiae Ordinis Praedicatorum. Angelus Walz, O.P. Pp. 733 with Bibliography and index of Persons. Pontificium "Angelicum," Rome. 1948.

In order to satisfy a long standing demand, Father Angelus Walz, archivist of the Dominican Order, has issued a new edition of his *Compendium*, tracing the history of the Order of Preachers from its inception to the present time, and complementing the first edition, published in 1930, with the events that have transpired since then.

The *Compendium* gives a brief yet universal history of the Dominicans, and, as it is primarily intended as a conspectus or survey, no personage, period, or event is exhaustively treated. It is valuable chiefly as a reference and source of information, though composition in Latin will be an obstacle to wide circulation. It is well arranged so as to afford facile reference, being divided into three general periods, each of which is subdivided according to the general development of the Order, its life and activity, its constitutional status, and a treatment of the provinces. Other advantageous features are the tables of statistics, catalogue of the saints and blessed, lists of the masters general, general chapters, cardinals and provinces, an index of persons, and a rich bibliography. Special sections are devoted to the history of the Nuns and Sisters, and of the tertiaries.

—F.H.

The Great Father Tom Burke. By Rev. James Cassidy, B.A. Pp. 94. M. H. Gill and Son, Ltd., Dublin, Ireland. 1947. 3s.

Father Cassidy here presents an appealing, concise biography of a truly great Dominican and one of the greatest preachers of the nineteenth century. It is the story of a man who labored fruitfully in many lands, including America. The sharp wit and sense of humor of Father Burke are brought out very well. The book is brief, but the highlights of the life of Father Burke are given adequate treatment. From these highlights the reader sees why the famous Irish orator is still held in fond remembrance; and why, at the time of his death, the Holy Father paid homage to him in these words of praise: "The death of this great orator and excellent religious has placed in mourning not only his Order and all Ireland—but the Universal Church.

—G.M.

The Angel of the Schools. A Play for Corpus Christi. By Teresa Lloyd. Pp. 20. Duckett, 140, Strand, London, W. C. 2. 1948. Single copies 1/-, post free $\frac{1}{3}$.

Teresa Lloyd wrote this play for the adolescent mind. Consequently, there are no strange intricacies of plot, but rather an historically sound and dramatically appealing presentation of the highlights of the life of the Angelic Doctor. In the eleven scenes, which comprise the whole play, the author shows us St. Thomas as a pupil at Monte Cassino, a teacher and writer at Paris and a saint of God in all his ministry. In the course of the action there are several verses quoted from the Office for the Feast of Corpus Christi, which was produced by the inspired pen of the Angel of the Schools. According to the advice of the author, little will be needed in the manner of props to produce this play. Dramatic teachers who choose to stage it will find it to be of value both on educational and religious scores for themselves and for their young actors.

—B.R.E.

The Human Wisdom of Saint Thomas. Edited by Josef Pieper. Translated by Drostan MacLaren, O.P. Pp. xii, 111 with index of references. Sheed and Ward, New York. 1948. \$2.00.

This small volume, called a "Breviary of the philosophy of Saint Thomas Aquinas," is a collection of texts selected from twenty-five different works of Saint Thomas and divided into seventeen chapters. The aim of the editor is to demonstrate what he calls the double aspect of the work of Aquinas, namely, seeing the order in things and yet noting the mystery in Being that the human mind has failed to fathom. Mr. Pieper has deliberately refrained from attaching any commentary to these texts in order that the reader, by analyzing them on his own initiative, might more fully appreciate the thought of Saint Thomas. Worthy of special mention is the preciseness of the translation capably made by Father MacLaren of the English Dominican Province. For serious thinkers and ambitious students, *The Human Wisdom of St. Thomas* is invaluable as a compendium of philosophical thought according to the mind of the Angelic Doctor. Furthermore, this work serves as a reminder of the sometimes forgotten fact that Saint Thomas is not only the foremost theologian of the Catholic Church, but also her first philosopher.

—J.B.

Celle Qui Ne Trompe Pas. By Rene Picher, O.P. Pp. 188. Les Editions du Levrier, 5375 Av. Notre-Dame de Grace, Montreal 28, Canada. 1947. \$1.00.

This simply written book presents the reflections of a Canadian Dominican missionary who is presently laboring in Japan. The subject of his meditation is the Blessed Mother, *She Who Does Not Deceive*.

Pere Picher begins his short work with a consideration of Mary's role in the Incarnation, Nativity, Crucifixion, and Resurrection. The meeting of Mary and Jesus on the way to Calvary, and Mary's Assumption into heaven are treated with striking imaginative quality. Wherever possible, the beautiful thoughts of the author are strengthened by quotations from Peguy, Mauriac and Baudelaire. And perhaps the most evident good point of the work is Pere Picher's ability to see purity, goodness and truth in the world about him. He is an optimist and rightly so, because many are the "pure of heart" who seek God and the Blessed Mother in this troubled age.

To all those who continue to love and reverence the Blessed Virgin, this book will bring encouragement, hope and joy. Actually, Pere Picher has written a " . . . very simple and naive song, such as that of the troubadours, addressed to the most beautiful of ladies, for whom it would be easy to die smiling."

—A.D.

Marcel Parizeau, Architecte. By M. A. Couturier, O.P. Pp. 68. L'Arbre, Montreal. 1945.

This book offers a brief sketch of the life and work of one of Canada's great architects. Marcel Parizeau received his secondary education under the Jesuits and five years of Polytechnic school under Mr. Poivert, who had been trained at the illustrious l'École des Beaux-Arts in Paris, where Marcel himself began his studies in 1923. With a vigilant eye and an intense curiosity the alert student spent ten years in France in research and personal study, revelling in the beauty of French art, and fascinated by the great abbeys and beautiful Churches. Making trips to Switzerland, Belgium and Italy, he noted well their contributions to architecture, so that when he, at the age of 35, returned to Canada in 1933 he was well equipped for his life work.

According to Marcel, Canada's problem of architecture is a spiritual one. "The architects are willing to work, have sufficient knowledge and experience, and, in general, are anxious to do their best. But

what they lack is a truly 'classic' sense of what architecture ought to be. This deficiency is marked by mediocre style and unnatural creations, which are lifeless and indecisive." (p. 28) If Marcel Parizeau has attained any great measure of success in his chosen field, it is definitely due to the knowledge he acquired abroad and to his lively reaction against "camouflage and confusion" which he found on his return to Canada. Presently his task is to give the people a true understanding and appreciation of style.

Included in this brochure are twenty-eight photographs of his work. Marked by refinement and grace, these structures are a credit to the genius of a man who learned well the principles of his art and then applied them with precision and finesse. Father Couturier is to be commended for bringing to light the work of this worthy architect.
—R.D.P.

The Pain of Christ. By Gerald Vann, O.P. Pp. 75. Blackfriars Publications, Oxford, England. 1948. 3/6.

To penetrate Catholic Truth skillfully and to expose his findings lucidly, in an easy reading style, are the recognized talents of Father Vann. In the present work, he lives up to his reputation. Six of the seven chapters of this book are made up substantially of sermons delivered during Lent at Westminster Cathedral by the able Dominican of the English Province. The seventh chapter, "The Sorrow of God," was formerly published as an Aquinas Paper. Under the author's guidance we relive the scenes surrounding the Passion and death of Christ. We are taken back to the garden in which the Redeemer kneels in agony. We are shown the Mother of God painfully silent in her grief. And we are led to the presence of the two thieves, each of whom understood what the mercy of God could do for him. Father Vann makes practical, striking applications of each of these events to our pain-burdened age and to brave souls who, in spite of widespread skepticism, are trying to live close to God. The strong will find in these brief expositions greater incentives to continue in goodness; the weak will be encouraged to see that ". . . where pain has its kingdom, there also are the tears of God, and sooner or later through the tears the soul of the world is renewed."
—L.E.

Early Irish Literature. By Myles Dillon. Pp. xx, 192 with indices. The University of Chicago Press, Chicago 37, Ill. 1948. \$3.50.

Few modern readers have any knowledge of that great heritage from the Irish past written in the ancient Gaelic. It is to this, the oldest

vernacular literature in western Europe, that Mr. Dillon introduces us. In selecting the best Gaelic legends and poems, some of which he has translated for the first time, and in weaving them together with the story of their development and historical setting, he has made available in this volume all the notable literature of early Ireland.

The author has ordered his subject according to the modern classification into cycles. The first, the Ulster cycle, has its sagas centering around the historical Cú Chulainn, whose valor and might have made him the Hector of Ireland. This cycle is pre-Christian. The literature of the second, or Fenian, cycle, though pagan in origin, conception and coloring, nearly always has some allusion to the Christian Deity, heaven, hell, or some Biblical subject. This strange intermingling is the work of the Irish monks. The mythological cycle is the last group treated. As its name indicates, the stories are almost completely myths, although one of the most beautiful, "The Tragedy of the Children of Lir," contains Christian elements.

Perhaps the most interesting chapter of the book for many people, however, is that about Irish poetry, which, along with legend, forms the substance of Ireland's literature. The examples of lyric nature poetry impress us with their richness of imagination, delight in color and remarkable sense of beauty.

Myles Dillon merits a rich encomium for this scholarly yet popular introduction to Gaelic literature, the only work of its kind in the English language. The excellent translations retain all the endearing qualities which the Celt has given to the world. —J.J.C.

The Veil Upon the Heart. By Rev. George Byrne, S.J. Pp. 103. Newman Bookshop, Westminster, Md. 1947. \$2.25.

The eighteen essays in *The Veil Upon the Heart* constitute an easily readable exposition of the dignity and necessity of private prayer. The veil referred to in the title is indifference toward the supernatural. Its effects are a narrow view of reality and the death of warmth in a man's relations with God and, consequently, with other men. To counteract this, the author asks men to realize the greatness of the truths God has taught them and to pray. This is the dignity that has been given to men, that they might know and love God. "Man is never higher than when he is on his knees" (p. 60) in prayer.

Except for a few obscurities, caused by the author's habit of quoting too many poets to illustrate one point, the progress of the thought is easily followed. One sentence on Extreme Unction (p. 95) might cause a false opinion to arise in an unwary reader. —C.M.

The Forsaken Fountain. By Rosalind Murray. Pp. 185. Longmans Green and Co., New York. 1948. \$2.75.

This volume can be considered as a complement of the authoress' earlier work, *The Good Pagan's Failure*. Whereas she had treated in general there of the evils confronting modern society, she here confines herself to an analysis of the problems of art. Her main theme is that the source of degeneracy of culture has been the divorce of God from life. Only in theology can the artist find a solid basis for his work, for in it alone can Truth be found. This book is a plea for the integration of the truths of faith with the science of aesthetics. Progressing from a Thomistic psychology and metaphysics, the author develops a sound foundation for a Christian theory of art. The false philosophical systems of subjectivism and materialism, which have wrought havoc with art, are refuted. Miss Murray follows the neo-Scholastic approach to the problem. She has some interesting solutions, which are needed badly in the world today. She would have less superficial thinking, more quality and less quantity in the matter of knowledge. She stresses the need for contemplation as a prerequisite of expression. While a few of the opinions which she expresses are open to question, on the whole her conclusions are sound. This treatise should do much to dispel the cloud of unreality which often surrounds any treatment of this subject. By returning to the fountain of wisdom the artist will not be forsaken. He will be saved from the extremes of "High Art," only if he seeks the one Extreme, God. —R.H.

With Love, Peter. By Christopher Hollis. Pp. 221. Declan X. McMullen Company, New York. 1948. \$2.50.

When a wise man undertakes a task, he prudently limits the scope of his work so that he can apply his talents and bring his endeavour to a perfection that is worthy of his genius. He does not proceed in such a way that both his work and his talents will suffer. In a word he does not bite off more than he can chew. Mr. Hollis's latest work suffers from the lack of such prudence. When the author planned *With Love, Peter* he overstepped his bounds. The book is too pretentious. Many claims can be made for it, all of which have a basis in fact; but not all of them can boast of fulfillment.

The book is written in the form of letters. These are sent by a brother to his twin sister, who has sought his advice and asked him to fill the place of her husband who died in the war. In the letters that follow, Peter makes many comments on the events of everyday life in our modern world, such as the peculiarities of growing children;

the inconsistencies of politicians, the irreligion of religious people, and the oddities of the strange people one meets. Many of these things are said so attractively that they reveal new beauty in the commonplace, in things that have become for most people inelegant through constant contact. The author manifests, in most instances, a fine sense of balance in his outlook towards life.

The best of the letters are written in the style of the familiar essay and they are in general so well done that one wishes that Mr. Hollis had been satisfied to concentrate on this type of literary form. These letters are very epigrammatic, so much so that the reader will be tempted to copy down or memorize whole passages. The author definitely has the gift of saying a great deal in a few words.

There are some weak points in the book. For example, near the end of the work the author permits the letters to become like short stories that relate the incidents of the present Greek revolution, in which one of Peter's nephews is engaged. Again, some of the subject matter of the letters has only a very limited appeal. However, these shortcomings are more than offset by the many favorable qualities of the book.

—G.M.

The Well of Living Waters. By Pascal P. Parente. Pp. 335. B. Herder Co., St. Louis 2, Mo. 1948. \$3.00.

This book of sources is intended as a supplement to the author's previous works on ascetical and mystical theology. The sources are quotations on spiritual topics drawn from the Bible, the Fathers and from spiritual writers of all centuries down to our own. The quotations, (over eighteen hundred in number), vary in length from the five word text from the Canticle of Canticles to the full page extract selected from the writings of St. Jerome. The list of spiritual writers varies from such well-known authors as St. Thomas Aquinas, St. John of the Cross, St. Teresa, etc., to such lesser-known writers as Hesychius, Pseudo-Macarius, and Theophilus.

To insure its utility, the author has arranged the many and various texts under six general headings: "The Christian Life," "The Means of Perfection," "Moral Virtues," "The Evangelical Counsels," "The Cross and the Tabernacle," "Mystical Graces." Under each of these headings he treats more specific subjects. From this it may be seen that this volume should prove a handy reference book for preachers, and also a ready handbook for meditations. —F.M.

The Fathers of the Church, A New Translation, Vol. 4. The Writings of St. Augustine. Translated by John J. Gavigan, O.S.A., John C. Murray, S.J., Robert Russell, O.S.A., and Bernard M. Peebles. Pp. 494 with special introductions, notes, bibliographies and index. Cima Publishing Co., Inc., New York. 1947. \$4.00.

Containing the *Christian Instruction*, *Christian Combat*, *Admonition and Grace*, and *Faith, Hope and Charity*, this fourth volume of the series concerning the translation of The Works of the Fathers of the Church is indeed a cornerstone in the monument that the entire work promises to be. From the treasury of St. Augustine's works the four here presented have had a profound influence on Christian thought. St. Augustine is the font of much of the wisdom of the Golden Age of Theology, the thirteenth century. Here we see the roots of the presentation and development of truths which have become the commonplaces in Scriptural interpretation, homiletics and dogmatic theology. In these works is revealed St. Augustine's harmony with St. Thomas Aquinas in respect to some of the fundamental elements of the Aquinian synthesis. Especially clear is the connection between St. Thomas and St. Augustine in regard to the doctrine on grace and predestination. The translators, all eminent scholars, have succeeded in preserving the Augustinian clarity of style and logical sequence of ideas.

The footnotes are especially helpful as theological guides. One of these, however, in *Admonition and Grace*, seems rather discordant in relation to the text of the work itself. It reads: ". . . at least once he understood the text ('God wills all men to be saved' I Cor. x, 33) as implying a conditioned will of God whose fulfillment would depend on man's response to grace." (p. 298, n. 154). Is this a plea against the manifest mind of St. Augustine? Certainly he gave the interpretation mentioned as one that could possibly be given to St. Paul's words; but in this present work, as well as in others of a similar nature, the whole tenor of St. Augustine's thought makes clear his own definite opinion.

To the theologian, the preacher, the student, to every thinking Catholic, this volume lays bare the universality of St. Augustine's learning, his profound knowledge of the truths of Faith, his loving reverence and deep-rooted devotion for the Sacred Scriptures. Here made easy of access to all is the mind of the greatest of the Latin Fathers. This is sufficient testimony to the value of this volume.

—C.O.

Saint Margaret of Cortona. By Francois Mauriac. Trans. by Bernard Frechtman. Pp. 231. Philosophical Library, New York. 1948. \$3.00.

This, the most recent work of François Mauriac, is the story of an Italian sinner of the thirteenth century who repented of her youthful sins and spent the rest of her life atoning for them. St. Margaret took upon herself the most severe kind of penance. She waged constant war on her flesh which she had once loved too passionately. Her heart and soul were absorbed in the difficult task of expiation. She succeeded in reducing her body to a mere shadow, but, on the other hand, attained a very lofty union of soul with her God.

Mr. Mauriac has done a praiseworthy task insofar as he has drawn an obscure and unknown saint out of the past and presented her in a living manner to the modern world. The author has used as his principal source for the material concerning the saint a book written by her confessor, who, Mr. Mauriac claims, has distorted much of the truth. "I extracted what was essential, despite the distortions of her confessor and of those who later touched up his work." (p. VII) However, this statement is puzzling, since, Mr. Mauriac refers to this same book as: "One to which the most learned can add hardly anything." (p. VI)

Besides offering an account of the life of St. Margaret, the writer presents some thoughts on the mystical states. Unfortunately, in these theological matters, where precision of language is required, he gives vent to many dubious expressions. For instance, he writes: "... sin adds an element of drama, for it accentuates that which distinguishes us from others, that which singles us out among all others for redeeming love, as if a certain way of opposing ourselves to God were only an unconscious ruse to impose ourselves upon Him." (p. 13) "Felix culpa," granted; but what is dramatic about sin? Such free writing can lead to dangerous consequences. Again, in another passage, Mr. Mauriac says: "But the unfaithful soul who returns to his father has lost the benefit of the first effort. He has to start all over again." (p. 183) This is contrary to Catholic Theology. A sinner loses only the merit of the good works which he performs while actually in mortal sin. The merits that he gained before his fall are his again after he receives forgiveness for his mortal sin. Other inaccurate, or misleading, phrases such as these are found throughout the book.

Outside of its literary value, this volume offers little to the reader. It tells a story that is extremely simple. So simple, in fact, that Mr. Mauriac deserves credit for making it absorbing and interesting. At times his expressions are beautiful as well as unique, but his lack of

accurate theological expression seriously mars his work. Many of his statements concerning the spiritual order need refining. Consequently, this biography will prove annoying, at times, to those trained in accurate theological expression; and, perhaps, dangerous to those lacking such a training. For these reasons this work is recommended only to the cautious reader.

—X.S.

The Highland Heart In Nova Scotia. By Neil MacNeil. Pp. 199. Charles Scribner's Sons, 597 Fifth Avenue, New York 17, N. Y. 1948. \$2.75.

Over a hundred years ago a Catholic Scottish community settled in Cape Breton Island, Nova Scotia, and around that group of hardy pioneers there grew up the town of Washabuck. In writing his entertaining history of Washabuck and its sturdy citizens, both living and dead, Mr. MacNeil knows whereof he speaks, since he is one of its native sons. As a result, he talks about the foibles and virtues of his beloved people with an assurance and insight born of personal contact. The people described are poor, straightforward, happy and religious. Washabuck has not succumbed to the mad rush for material progress; and therein lies an opportunity for the occurrence of many amusing incidents, such as took place when the fashionable "Girl From Philadelphia" visited the town, and when some of the natives took the long trip to "fabulous" Boston. Underlying the lighter vein in the book is the story of a steadfast Catholic group that has kept intact its deep loyalty to the Church. For light reading and for a pleasant introduction to an unspoiled community, where the old rigid laws of hospitality and civic pride still are proudly maintained, Mr. MacNeil's work deserves recommendation.

—R.E.

Queen of Militants. By Emil Neubert, S.M., S.T.D. Pp. viii, 135 with index and appendix. Translated from the French. A Grail Publication, St. Meinrad, Indiana. 1948. \$2.00. Paper cover, \$1.25.

Queen of Militants is a call to convert the world to Christ through the intercession of Mary. Quoting extensively from the two Marian writers, St. Grignon de Montfort and Father Chaminade, and drawing on the numerous apparitions of Our Lady during the past century, Fr. Neubert shows that this is the age of Mary. Therefore, militants, that is, lay apostles of Catholic Action or of any auxiliary organizations aiding the Church in restoring the world to Christ, are exhorted to dedicate themselves to the Queen of Apostles.

Fr. Neubert, who has already published numerous works on the Blessed Virgin, does not waste a word in his short book. He drives

home his ideas clearly, directly, and forcefully, as he makes effective use of concrete examples from our own times, as well as apt scriptural illustrations to show how Christianity can be applied to modern living. Three of the concluding chapters, dealing with the necessity of suffering in union with Christ, give a sobering note to the task that lies ahead. Yet, throughout the book there is a constant assurance of the certainty of ultimate victory for those who fight under the banner of that one who is "the victor in all the battles of God," as Pope Pius XII recently called our Blessed Mother.

Queen of Militants is recommended to military Catholics in all walks of life who are in need of encouragement and a prudent plan of action in aiding the Church to overcome the Satanic forces pitted against her today.

—T.C.

Salt of the Earth. A discourse on the state of Priesthood. By S. M. Shaw. Pp. viii, 237. The Newman Bookshop, Westminster, Md. 1948. \$2.75.

Salt of the Earth aims at helping young priests feel their way through the difficulties of parish life. It tries to impress upon them that they must now live by the doctrines of Ascetical Theology which they learned and accepted in the Seminary. Only by doing this will they be truly successful parish priests. This book is not a handbook of "hows" for running a parish. Rather, it presents the solution to the priest's problem—the need for a solid foundation in, and a practice of, the spiritual life. Thus its theme is that a priest must die to self (Part I) in order to live for Christ (Part II), Who loves him without measure (Part III). Unobtrusively, it fits in the priest's active life with his interior life. With such a theme, this book demands more than a casual reading. Though it is written in an interesting style, it is hard to follow at times. Still, a number of the chapters, such as "The Morning Watch" and "Christ and Sinners," by their vivid and effectively simple description compensate the reader for any difficulties in reading that he may encounter.

—N.B.J.

The Russian Idea. By Nicolas Berdyaev. Pp. 255. The Macmillan Company, New York. 1948. \$2.75.

Nicolas Berdyaev, probably the greatest Russian thinker of the 20th century, recently died in France where he had been for many years the center of Russian emigré intellectual life. He was described by admirers as a liberal humanist having "links" with the Orthodox Church, but, judging from his philosophy and theology, the links

would appear to have been tenuous. He was a subjectivist and disliked all systems of rational philosophy. His philosophy, he admits, "might be called existential," since to him existence, not being, was real. In his theory of knowledge he sidesteps the epistemological problem of the opposition of subject and object. For him being and thought are one, although he does not deny that there are objects besides the knowing subject.

By failing to distinguish the logical order from the real, Berdyaev in this volume makes two grave errors of method. The first is his attempt at "a definition of the character of the Russian people and its vocation," (the aim of the book), while he professes not to be interested in what "Russia has been from the empirical point of view." Following this policy Berdyaev arrives at his notion of the Russian Idea by an analysis of the great Russian thinkers and writers of the 19th century, and he gives scant notice to such empirical societies as the Orthodox Church and the Communistic state, (to the latter he devotes but two pages). The result is a Russian Idea that does not tally with any Russia past or present, an idea that has existed only in the minds of some 19th century Russian thinkers.

The second error which flows from his faulty epistemology appears when Berdyaev, in order to illustrate his Russian Idea, resorts throughout the book to invidious comparisons between the Idea, and the historical Roman Catholic Church. Berdyaev, sanctioned by his theory of knowledge, makes the mistake of arguing from the logical order to the real.

According to Berdyaev, the Russian Idea "is an eschatological idea of the Kingdom of God." The Russian people, being "a people of the ends," repudiate the Western idea of private property, of culture, of authority. In the matters of freedom of love, which enters into the Russian Idea, the Russians "... shall never reach agreement with the Western European peoples who are shackled by a legalistic civilization. In particular we do not agree with Roman Catholicism which has distorted Christianity into a religion of law." p. 110. Anarchism, or the rejection of the State and Religious authority, is part of the Idea. It finds its classic expression in Dostoyevsky's "Legend of the Grand Inquisitor" (in the novel "The Brothers Karamazov"). The Legend "strikes a terrible blow at all authority and all power," but it is directed chiefly against Roman Catholicism which yields to the three Temptations of Christ in the Wilderness. These few citations must suffice to show Berdyaev's attitude to the West and to the Catholic Church.

All heresies are half-truths, and if the heresy of the West is ma-

terialism, the heresy of Berdyaev and Russian 19th century thought is that of idealism. "Spirit is existence" says Berdyaev, but it would seem to be a very obvious thing that we are not Angels, and that with material bodies we have to work out our eternal destiny in a material world. Only the Catholic Church has been able to steer safely through this Charybdis and Scylla of matter and spirit upon which so many philosophies and religions have foundered, because the Church recognizes the true nature of man, viz., that he is a composite of body and soul, matter and spirit, living in time in a material world, a finite creature whose end is an infinite God.

Students of Russia will find the exposition of Russian 19th century thought in this book to be of much value; but it cannot be said that Berdyaev has defined the character of the Russian people, and this was the intent of the book.

—H.K.

Priest-Workman in Germany. By Henri Perrin. Translated by Rosemary Sheed. Pp. 230. Sheed & Ward, New York. 1948. \$2.50.

This is the true story of Henri Perrin, priest-workman in Germany. It is not the only story of its kind. Many similar ones can be told of other priests who had war experiences of the same type as this young Jesuit.

With the fall of France it was quite natural for the Nazis to conscript French workers for the German war industries. It was also very natural for the godless German government to refuse to permit chaplains to go with these workers. Thus it came about that many French priests doffed their soutanes and religious habits in favor of the worker's overalls.

To most of the workers in the Leipzig factory where he was assigned, the author's identity as a priest was unknown. In this way he found that there was no barrier of deceit or prejudice between him and them. At first the task of winning these people back to the love of God seemed almost hopeless. Gradually, however, through prayer, perseverance and the practice of the Christian virtues, he saw that the task before him would take a long time, but that it was far from hopeless. When he was discovered to be a priest and accused of anti-Nazism, he was thrown into prison. Here he proceeded to act along the same lines as in the factory, and formulated his plans for a new world in which Christ would be the center. The depths to which the men and women of all nations with whom he came in contact had fallen were appalling. In his own words: "Everything went on in an atmosphere of complete amorality; there seemed to be not the least sense of sin.

... The same principles were in force—the collapse of morality, the worship of self pleasure and an almost complete disappearance of the Christian notion of love.”

This unique book vividly describes a priest becoming “all things to all men.” It is written in a fascinating style with many moving descriptions of the remarkable situations into which such work would necessarily lead. All who read it will be forced to realize more keenly that the world is in dire need of the true peace of soul which only Christ can give.

—H.E.P.

Souls at Stake. By Fr. Francis J. Ripley and Mr. F. S. Mitchell. Pp. 198. Joseph F. Wagner, Inc., New York. 1948.

In Souls at Stake the authors have unselfishly taken upon themselves the task of spadework for the doctrine of Catholic Action. Not that the books deals with Theological principles in the abstract—far from it. The authors use their valuable experience to formulate the Articles of War for the true soldiers of Christ. One of the Articles is that of close cooperation between the clergy and laity—strikingly brought out in the fact that the co-authors are a priest and a layman.

The book will stir both lay and clerical readers to a life of greater prayer, penance and labor for God. In their zeal the authors have slightly minimized the need of study as a foundation for a discussion of religious truths. They wish Catholics to talk as freely about Religion as about politics and sports. But a man may hold an erroneous opinion in sports or politics; he should not in Religion. A man may not be able to defend his political opinions against objections; yet he should not bring his religious opinions into disparagement with the same abandonment he does his theories on politics. No, study is an important requisite for a good soldier of Christ. I refer especially to p. 139, though the attitude seems to pervade the book.

There is also a possibility that the work may unnecessarily frighten many excellent Catholics. For example, the housewife may perfectly radiate Christ in her home; but, in spite of this perfection, this book, seemingly, would push her outside and into Catholic Action work, which she has no obligation to do and which may be harmful.

On the whole, Catholic Actionists will find here reading to their liking.

—M.S.W.

Bourke Cockran. By James McGurrian. Pp. 361 with index. Charles Scribner's Sons, New York. 1948. \$3.50.

The fact that Bourke Cockran was a Tammany Hall Democrat

would, no doubt, lead many honest citizens to regard him as tainted with the political corruption attributed to that stormy institution. At first glance, then, one might be tempted to pass over the subject of this biography as "just another politician." But in that hasty judgment a grave error would be committed and a deep injustice rendered to a man whose life is too little known and whose talents too meanly acknowledged.

Bourke Cockran was a lawyer, a politician and an orator. As a lawyer he was regarded by such eminent authorities as Elihu Root and Joseph Choate as one of the ablest advocates of his time. He was famous for his defence of Tom Mooney, and to his death waged unceasing war on the patent injustice of Mooney's conviction. In the halls of Congress he was easily the leading Democrat of his day. His politics were the lofty ideals that Aristotle conceived, rather than the shady practices all too familiar to students of political history. He was ever a bitter opponent to corruption in civil and national government. How great would be his anger, now, against politicians who, not content with robbing peoples' pockets, try to steal their souls under the name of a false liberalism. In those days when the floor of the House of Representatives was studded with great names, none shone brighter than that of Bourke Cockran. But beyond his triumphs as a lawyer and politician, he was an orator without peer. Inscribed on the Celtic cross over his grave are the words: "God gave him the great gift of speech which he used for his faith and his country." For Bourke Cockran there could be no more fitting epitaph. Throughout the United States, his singularly captivating voice was raised in the cause of justice and truth. He fought bigotry against his Church, intolerance to the Negro and oppression under high-sounding titles.

Mr. McGurrian, President General of the American Irish Historical Society, has given us an able biography of Mr. Cockran's colorful personality. The book, unlike many works of its kind, is alive with action and interest. The author has wisely allowed Bourke Cockran to speak for himself; the quotations of many famous and capable authorities cannot but impress the reader. This is an ideal book for young Catholic men who wish to enter the political arena. For such, it will provide a model career of true public service, unswerving adhesion to principles, and permeated throughout with the eternal truths of Catholic life.

—T.K.C.

Communism and the Conscience of the West. By Msgr. Fulton J. Sheen.
Pp. 247. The Bobbs-Merrill Company, New York. 1948. \$2.50.
Monsignor Sheen is a recognized authority on the evils of Com-

munism. In *Communism and the Conscience of the West*, his latest volume, he traces the origin of Communistic thought and calls to mind the doctrine of the Papal Encyclical on Communism, *Divini Redemptoris*.

The world, according to Msgr. Sheen, is divided into two camps. However, the author makes it clear that the opposing forces are not Communism and Capitalism for "these are related as putrefaction to disease." The real battle today is a spiritual one, a struggle between Atheistic Communism and Christianity. True Christianity is just as much opposed to the evils of Monopolistic Capitalism as it is to Communism. A Capitalistic Society which is indifferent to God will never rid Russia of its atheism. We cannot condemn Communism for its materialistic concept of man or state-regulated morality if we, ourselves, forget that man has a soul, and that God has established a fixed rule of morality which no Gallup poll can change.

There is nothing Russian in the philosophy of Communism: "Every single idea is western in origin." p. 5. Europe collected all that was cheap in 19th century philosophical thought and sent it to Moscow. Hegel, Marx, Lenin, were all of Western birth. Yet the fact remains that we continue to teach many of these philosophical theories in our own godless schools.

Communism and the Conscience of the West vigorously condemns Communism, but it also reminds us that we are not entirely on the side of the angels.

—J.D.S.

The Growth of Physical Science. By Sir James Jeans. Pp. xi, 364 with index. The Macmillan Co., New York. 1948. \$4.00.

Just as any author writes the introduction after having completed his composition, so this last book of Dr. Jeans may be considered as an introduction to his other books. He states: ". . . the present book aspires to tell the story of how physical science has grown, and to trace out the steps by which it has attained to its present power and importance." p. 1. Although a very comprehensive scope of history is presented, dating from 5000 B. C. to the present day, the casual reader will not find the trek through the centuries boring, as the style is light, technical terminology is eliminated, and the first half of the book contains frequent digressions.

The reader views the important milestones of physics, mathematics, and astronomy, which the author treats with ease and facility. The digressions consist in linking the scientific theories of the age with another, and in an interpretation of the historical, political, cultural,

philosophical, and religious background which the author thinks influences the scientific spirit of a particular period. It is in these latter digressions that the author is manifestly out of his field, since he makes unwarranted generalizations which are insufficiently substantiated by the facts presented. To say that the early Church of the first seven centuries had a stranglehold on scientific "free-thinking," and to corroborate this statement with a few sentences from the Fathers and the probable incident of Hypatia's murder, is insufficient evidence to judge historically the whole period. In the same vein, he concludes that the Dominican Order is not interested in human relations or scientific research because of its zeal for orthodoxy. Whether by intention or not, the omission of St. Albert, O.P., Patron of the physical sciences, is a failure to recognize a shining light in this same period, which Sir James entitles, "Science in the Dark Ages."

Apparently, the author finds his competence to judge fields of thought other than science in the synonymous use of the terms "science" and "philosophy," the basis of which assumption he places somewhere in ancient physical writings. It should be pointed out that because of the composite character of ancient physical writings, partly scientific, partly philosophical, careful reading is required to discern philosophical principles from scientific knowledge of particular facts. In the latter sphere, it would be expected that the ancients would make many errors, but these errors in no way invalidate their principles or their philosophical system as a whole. Although philosophy and science treat of the material universe, they proceed in their investigations according to diverse principles. It is this formal diversity which prohibits the synonymous use of the words "science" and "philosophy." On this score, Plato and Aristotle should not be discredited as severely as they are, nor the first proof for the existence of God as the Prime Mover rejected.

There are a few errors in dates which are relatively unimportant. The writings of the alleged fifteenth century monk, Basil Valentine, have long been recognized as a later compilation, being post-Paracelsan. Thus these works date probably from the early years of the seventeenth century and were possibly composed by Johann Tholde. The material theory of heat was not completely dismissed by the researches of Rumford, but, more precisely, limited to problems of heat flow. Sometimes the author illustrates a theory by means of facts discovered later. Since the object is to explain the theory, there is nothing detrimental in this; but the historical perspective is momentarily lost.

The last 70 pages deal with modern science. The treatment is brief and perhaps too much so, but it is well supplemented in the

writer's other works. Throughout the book, the scientific achievements are admirably handled, and this easily readable book will stand as a monument to the scientific genius of the late Sir James Jeans.

—V.T.

Michael. A Tale of the Masterful Monk. By Rev. Owen Francis Dudley. Pp. 302. Longmans, Green and Co., New York. 1948. \$3.00.

To those who are acquainted with the stories of Father Dudley, *Michael* will be another welcome addition. To those who have yet to introduce themselves to the "Masterful Monk" series, *Michael* is highly recommended.

The action of the novel begins on a luxury liner bound for New Zealand, and develops in intensity and interest until the dramatic close that takes place in England. The ship, which is the scene of the initial plot development, provides a sufficient setting for the full cast of exciting characters. Though the story is didactic, it does not sacrifice any of the qualities of a good novel.

Father Dudley describes the reactions of a young man who suddenly finds himself confronted with the problem of human happiness. Having been forced by the conditions of a distorted home life to segregate himself from the companionship of men, the hero had become an introvert. Because of this attitude, he is accused of being a snob, and this causes him no end of trouble. There was no doubt that he was inclined to be deeply spiritual; but the only God he knew was the God of Nature. He observed the beauty and perfection of the universe and saw that it came from this all-good God. Yet, this puzzled introvert was unable to reconcile the wars and other evils of the world with the goodness of the Supreme Being. It is in this state of mind that the befuddled youth meets the Masterful Monk. Many dramatic episodes follow, and, through these incidents, the priest teaches the young man the truths of the Church, thereby leading him from his troubled state to the peaceful friendship of God and man.

Michael contains within its pages an important lesson for all Catholics. It will leave the reader with a deeper appreciation of the Catholic Faith.

—S.J.M.

Introduction To Philosophy. By Louis De Raeymaeker, Ph.D., S.T.D. Transl. by Harry McNeill, Ph.D. Pp. xi, 297 with appendices and indices. Joseph F. Wagner, Inc., 53 Park Place 7, New York, N. Y. 1948. \$4.00.

This volume reflects the orderly mind of a genuine scholar. Canon

Louis De Raeymaeker, a professor for many years at the Higher Institute of Philosophy at Louvain, possesses that mind; and he has put it to fruitful work for those who are about to undertake the study of Philosophy. The general plan of his book is simple. First, the professor presents an over-all view of the subject matter of Philosophy. He distinguishes it from ordinary knowledge and from Theology, and shows that Philosophy, being complete in the natural order, reaches conclusions that can be, and are, true and absolute. After stating the definition of his subject, the author proceeds, briefly, to mark out the key problems that the seeker of Truth will encounter. Thus, for example, the problems of knowledge and of values are noted. Having described and defined, the scholastically minded writer then concludes the first section with a division of Philosophy that is centered around certain fundamental problems.

The student, now equipped with some general notions of the world of thought, is next shown a rapid view of what men through the centuries have thought and concluded about reality. Though only the high points of each school are mentioned, all the main trends of Philosophy from the days of Antiquity, through the Scholastic periods, and up to modern times are delineated. In the final section, the learned author indicates the influence and soundness of the teachings of St. Thomas; and concludes with a lengthy presentation of the tools that the student should use in the construction of his philosophic edifice, i.e., the books, the periodicals, the philosophic societies, etc., with which he should be acquainted. Finally, as a noteworthy feature, there are appendices which list the writings and the editions in various lands of the works of St. Thomas.

This well-arranged textbook will admirably fulfill the demands of discerning students and professors who are looking for a clear, accurate presentation of Philosophy's content and purpose; and who are seeking a brief, worthwhile evaluation of Scholastic Philosophy.

—M.M.

The Canticle of Canticles. By William Pouget, C.M., and Jean Guitten. Trans. by Joseph L. Lilly, C.M. Pp. xi, 201. The Declan X. McMullen Co., New York. 1948. \$2.25.

If the Shulamite could sing: "I am dark but beautiful. . . Think not of my dark complexion," how much more could the students of her love song sigh with exasperation: its meaning is dark; its language is beautiful. But the exegetes would not accept her admonition. They would think upon the meaning of her song, which held so many

dark shadows for them. So it was that schools of thought arose which sought to fathom the depths of the drama of the little shepherdess from Libanus. Some of these schools were like the seed of the parable thrown upon rocks and dry earth, some upon the thorns of modern criticism; they brought forth little or no fruit. Other groups tilled the soil of Catholic belief and tradition. They sowed the seeds of theory in the hallowed ground of Catholic exegesis and reaped the harvest of a reasonable explanation for the mysteries of the Canticle. Among these latter labored the French Vincentian, Father Pouget. The fruit of his work is his French edition of the Canticle of Canticles. It has flowered in a second spring in Father Lilly's recent translation. It was first pruned and primed by the cultured hand of the greatest of modern Catholic exegetes, Father Joseph Lagrange, O.P.

The Pouget-Guitton interpretation of the Canticle is not that universally held by Catholic Biblical scholars today. This is especially so here in America. This may be explained by suggesting lack of knowledge as its cause. Father Lilly's worthy translation should remove that barrier. Is it too much to hope that today's prejudice will give way to tomorrow's better understanding? If it is not, then careful study of Father Lilly's translation will, we pray, remove even a further barrier to a more reasonable interpretation of the Canticle, especially in the more scholarly circles.

Father Lilly's efforts, upon the wide circulation of this volume, will prove a splendid source of instruction for the sisterhoods and for the laity, too. It is within the bounds of these two groups that the Canticle offers its greatest problems. This special instructive factor will prove the inestimable value of this volume.

—T.O'B.

Father Dominic Barberi. By Denis Gwynn. Pp. viii, 251. Desmond and Stapleton, 7 Seneca Street, Buffalo 3, New York. 1948. \$3.00.

In this life of the heroic Passionist, Father Dominic Barberi, we become acquainted with that period of nineteenth century England when many brave souls were struggling to revive Catholicism among the English people. We learn of the beginning of the Tractarian Movement at Oxford, and we see how the learned John Henry Newman and his friends endeavoured to reform the Church of England—endeavours that eventually led many of them to the Roman Catholic Church. By means of this biography, we also begin to understand the tremendous odds that had to be faced by zealous prelates of that era who spent most of their lives in apostolic work. It was in the midst of these events that a humble and holy Passionist Missioner made his re-

markable contribution to the Catholic Church in England.

Father Dominic Barberi for thirty years had cherished the hope, instilled in him by a private revelation, of reestablishing the Passionist Congregation in England. When, after spending much of his life in Italy as teacher and administrator, his missionary request was granted, the enthusiastic servant of God embraced his new work with the zest of a youthful missionary. His holiness, learning and simplicity gradually broke down the deeply rooted barriers of prejudice and indifference that surrounded him in his new home. His preaching and writings greatly influenced the Oxford Movement. Seeing the pitiful conditions of the industrial towns, Father Barberi directed much of his apostolic work to those poverty-stricken areas. Though physically weak when he came to England, and sometimes downcast by his inability to master English, he energetically entered the sophisticated and learned circles at Oxford. Thereby, he led the famous Cardinal Newman to the true Fold of Christ. The author describes at great length the relationship of Father Barberi and the renowned English prelate; and also notes that the Passionist missionary was the only one in whom the young Newman, before his conversion, could confide with complete naturalness. Throughout the work there are excerpts quoted from the letters exchanged by Father Barberi and his outstanding convert and his superiors.

Denis Gwynn has pictured his subject clearly, has painted appealingly the settings in which Father Barberi worked and sacrificed, and has conveyed to his readers an accurate, fond impression of a humble Passionist Father who spent himself for Christ and for the Catholic Church in England.

—J.O.

Twelve and After. By Rev. F. H. Drinkwater. Pp. xii, 131 with appendices. The Newman Bookshop, Westminster, Md. 1948. \$2.25.

Twelve and After made its first appearance in 1924 as a catechetical guide for teachers whose pupils already had a regular course in the Catechism. However, for some time this popular book has been out of print; hence, older teachers will be glad to know they can replace their cherished and worn originals with new ones, and the younger teachers should welcome this opportunity to avail themselves of a source-book that cannot but be an asset.

As the title implies, it is a handbook for teachers of children approaching the high school age. Yet, Fr. Drinkwater, an inspector of schools in the English diocese of Birmingham since 1920, admits he originally overestimated the intellectual interest of twelve-year old

pupils, and only retains the original title so that the oldtimers who clamored so long for its reappearance could not miss it now that it has come off the press. Thus *Twelve and After* probably serves its best purpose as a guide for instructing juniors and seniors in high school, many of whom may not be fortunate enough to attend a Catholic college or obtain any collegiate education, and will need a solid foundation in the fundamentals of the Faith to live as good, mature Catholics should.

The book itself is set up for a two-year course, and the material, divided into subject-sections rather than lessons, gives the teacher sufficient leeway to arrange the lessons. The first year course roughly follows the ecclesiastical seasons and is arranged for a school year from September through June. The second year course, though lacking the seasonal arrangement of the first part of the book, contains sufficient matter to carry through an entire scholastic year.

This splendid source-book is highly recommended to young teachers, inexperienced at indoctrinating the young in this all-important subject of religion. Where Fr. Drinkwater feels a full and lengthy treatment of a subject necessary, he does not fail to give much in the way of suggestion, whereas he considers familiar topics only briefly. Many Scripture references and allusions to other catechetical works and sources are included, and the Church History section is an excellent treatment of important matter too frequently overlooked and underrated in religion courses.

—F.K.

The Story of Therese Neumann. By Albert Paul Schimberg. Pp. 232. Bruce, Milwaukee, Wis. 1948. \$2.50.

Mr. Schimberg's book, *The Story of Therese Neumann*, is the first in English since the recent war on the renowned mystic of Konnersreuth. The work is divided into two parts. The first deals with the war years and the months subsequent to the end of the European phase; in the second part the author relates the general history of Therese Neumann's early years; and then includes detailed accounts of the appearance of the sacred wounds on her body, as well as eye witness accounts of her ecstatic visions.

Some will perhaps say that Mr. Schimberg has made Therese too natural, that he has over emphasized her natural gifts and virtues; but we believe that he has succeeded in depicting her as she is, a simple, loving, joyful woman, who is wholeheartedly devoted to God and to His honor and glory; and who in the light

of her love for Him, is deeply interested in and affected by the happiness and misfortunes of those around her. Furthermore, the writer sees her as a woman who has totally resigned herself to God's Will and has cooperated with His every grace. In view of this portrait, Therese is presented to us as the real woman of our times, i.e., a woman leading the supernatural life daily. Consequently, the author wishes us to see in her, a reproof and an appeal to our troubled times, a reproof because men have deserted Christ and denied the historical reality of His Passion and Death; and an appeal to call them back to the foot of the Cross with contrite and loving hearts.

The Story of Therese Neumann can be read with profit by both the cleric and the layman since its message is meant for all men. It should not be difficult for the layman who is untutored in the science of mysticism; nor should it lack interest, since the author has been endowed with the happy faculty of being able to express the fruits of his critical and scientific research in a simple and engaging style.

This book offers its readers not only the mere knowledge of the overpowering events that have occurred in the life of Therese Neumann, but also the inspiration that should incite them to learn the lesson that her mystical experiences were meant to teach.

—R.D.D.

Wellsprings of the American Spirit. Edited by F. Ernest Johnson. Pp. 241 with index. Published by the Institute for Religious and Social Studies. Distributed by Harpers & Brothers, New York and London. 1948. \$2.50.

The sixteen essays contained in this book set forth different opinions on the elements that have coalesced to form the spirit of America. Each essay, originally given in lecture form, is written by a different author on subjects as vastly distant as "The Puritan Tradition," the first essay, and, "Labor's Coming of Age," the fifteenth. We note, along with the editor, that two lectures were not available for publication, namely, the Catholic view of "The Ideal of Religious Liberty," and "The Spirit of American Law." It is regrettable that the Catholic teaching on such an important subject could not be included. A balance would then have been set up against the Protestant and Jewish interpretations.

Every one of the topics discussed could be the title for an-

other book of sixteen essays or more from the pens of as many different authors, and still the problem of presenting an exhaustive treatment would remain. It is no wonder, therefore, that many phases of the development of the American spirit have been passed over or have been sometimes interpreted by too personal a point of view. For the most part it is left to the reader to put order and unity into a large amount of confused matter.

The best essay in the book, "The Spiritual Role of America," is the work of the editor, F. Ernest Johnson. He does not hesitate to criticize sharply the false spirit of nationalism in America's foreign policy, the glorification of the diversities in American culture and the pathetic lack of any strong spiritual force. Mr. Johnson's principles are sound; his argument, clear.

A single author would have given a much more lucid picture of the diversities in the unity of the American spirit. However, the lack of clearness and coherence that results from the presentation of varying opinions is counter-balanced by the interplay of different points of view which could hardly be attained by a lone analyst.

—J.E.F.

Henry Suso, Saint and Poet. By S. M. C. Pp. 167. Blackfriars Publications, Oxford, England. 1947. 6s. 6d. net.

The writing of the life of a mystic is a difficult task for any author. Besides considering the exterior life, the author must consider more penetratingly the interior life of his subject because this is the life that predominates. Though little is known of the life of Henry Suso, still the information that is available is sufficient to serve as a medium for conveying the story of the life of his soul. This is the worthy accomplishment of S. M. C. in this work. She has succeeded in harmoniously applying the few known events of her subject's life to bring out into clear view the mystical and hidden life of his soul.

Blessed Henry Suso entered the Dominican Order in his native Germany at the age of thirteen. With the exception of a brief period of tepidity at the beginning, his whole life was given completely to his Master. He was like a falling stone, that falls the more rapidly the closer it gets to earth, in his union with God. Before his Master would take him to Himself, however, He subjected His son to horrible bodily penances. The author does not tell how long he had to suffer; but we know that after this period of purification God permitted Henry, much to his

relief, to cease his bodily penances. There now awaited him further penances of a spiritual nature, which were to be more intense than those which afflicted his body. These came chiefly from a loss of reputation and respect among the members of his Order and those to whom he was preaching. Such afflictions troubled him off and on till his death in 1365. His whole life was spent in doing penance; yet, at the same time, with each penance endured he grew more pleasing to God. He was recognized as a preacher and spiritual guide by many in Germany, although this reputation never made him immune to the humiliation and disgrace that come from false accusations.

The reader may be tempted to read the few events of Blessed Henry's life that appear in large print and to skip over the quotations from his spiritual works that appear in small print. However, these latter passages ought to be read carefully and thoughtfully because they contain much sound advice. S. M. C. has written a biography that has an appeal for all religious and especially for Dominicans. She has written it in a popular style that assures ease in reading, but the frequent quotations from Blessed Henry tend to lessen the ease. Still, the author has done well to include these passages because they give depth and meaning to what would probably be just another life of a medieval Blessed of our Order, and a most fantastic life at that.

—R.M.

The Apocalypse of Saint John. By Rev. J. R. Loenertz, O.P. Pp. xix, 148 with index. Sheed & Ward, New York. 1948. \$2.50.

Though it is one of the most widely quoted books of Sacred Scripture, still the Apocalypse of Saint John, taken as a unit, seems to have been neglected by the average Christian. Selections from it can be found in the works of the Fathers and seem to enjoy special favor with the spiritual writers. The Church Herself employs the characteristic splendor of the language of the Apocalypse to grace the liturgies of her official prayers. However, the complete book has always offered difficulty for the ordinary reader because of the very complexity which is its distinguishing feature. There seems to be, as there truly is, something of the inspired mysteriousness which surpasses understanding and, unfortunately, discourages interest. Due to this difficulty in reading the Apocalypse, many souls have not attempted it and, consequently, have no appreciation for a book

which holds a very important position in Christian revelation. It is the crown which sets off the whole New Testament by looking into the future to see the final realization of the Kingdom of God.

Pere Loenertz, a Dominican from Luxembourg, realizing the difficulty and appreciating the greatness and importance of the Apocalypse, sets out to analyze the plan of the book in order to discover the key which will open the doors of the beauty and dogma to be found in its pages. His little book, faithfully translated by the Provincial of the English Province, Father Hilary Carpenter, shows that the plan of the Apocalypse is found in the variable combinations of the mystery number, seven. He demonstrates that the clue of the seven serves to bring to light an order in the Apocalypse, which helps to make the book more readable and will certainly be an aid in plumbing the doctrinal depths contained in this, the last of the New Testament books. A commentary is given by Pere Loenertz which will earn for him the gratitude of the student and the appreciation of the preacher.

It would be difficult to agree that the use of the number clue solves the whole problem. Unfortunately, the system itself is quite complicated and will certainly discourage the "average reader" for whom it was intended. The book may not be read. It must be studied. Those who do study it and, using it as a guide, read the Apocalypse will be rewarded with a new appreciation for, and understanding of, one of the most difficult books of the New Testament.

—T.O'S.

De Libero Arbitrio Voluntatis. By St. Augustine. Translated by Carroll Mason Sparrow. Pp. 149. The Dietz Press, Inc., Richmond, Va. 1947. \$3.00.

A book that begins with the question, "Tell me, pray, whether God is not the author of evil?" certainly should be a book worth looking into today. The problem of evil is still very much of a problem, and its answer, for the best part, is kept locked up in Catholic textbooks. The more this world understands the nature of evil, the faster will it return to God; yet few vital books have appeared on this difficult subject.

This book by St. Augustine is vital; it has living truth, it has deep sincerity, it has the lesson most woefully needed in the world today. St. Augustine wrote it to answer his own difficulties about the evil he saw in himself, in others, about the pain he

saw around him. Ever since his conversion from Manichaeism, St. Augustine had wrestled with problems of this kind. This book, written partly before and partly after he had become Bishop of Hippo, is his last "ex professo" wrestling match with evil. And it is a wrestling match.

St. Augustine can write dialogue that gives the reader the feeling of being at a fight. The problems and questions come in with all their subtle tricks. Augustine grapples them, tosses, throws, locks, rushes, and, in general, attacks them with every trick in his well-stocked bag. Evodius, his opponent, is not a dupe, as is the scholastic friend in Bishop Berkely's dialogues. He is St. Augustine's other self, his questioning self, and he comes with Augustinian genius.

In subduing this opponent, St. Augustine proves his love for the truth, and, indeed, his love for a fight. No subtlety is too subtle; there is no sophism that cannot be put down with a better truth. He locks his mind with every conceivable objection, and wins. Again, his ability to get at the rock bottom of the problem, and then to shine on it the light of his magnificent intellect, leaves us in no doubt about his genius.

Professor Sparrow has done us a favor in translating this work, and he has added to this favor by translating it well. He has caught something of the same quality that makes Frank Sheed's translation of the *Confessions* such a good thing, a quality hard to identify in any one text, but which makes the whole very readable. St. Augustine seems to be in the room, gesticulating, and driving home his points.

A supplement containing that section of the *Retractions* which deals with this work would have helped. It is interesting to know that the Pelagians quoted this book to prove their doctrine, and that they are answered adequately in the *Retractions*. St. Augustine shows how a quote out of its context can prove anything. —R.H.

Marvels of Grace. (Second Edition). By Victor Many, S.S. Trans. by Rev. Albert Talbot, S.S. Pp. xvii, 88. Bruce Publishing Co., Milwaukee. 1948. \$1.75.

Sanctifying grace is the life of the soul and, as St. Augustine put it, "semen gloriae," "the seed of glory." Sanctifying grace thus enables man to partake of the celestial happiness of eternal life even in this world. The pressing affairs of daily living, however, tend to make us unmindful of this sublime life of

the soul. This tendency can be overcome by a more intimate familiarity with the nature and meaning of sanctifying grace. Fr. Many's *Marvels of Grace* is meant to educate the Catholic in this matter, thereby helping him to make up for his sad lack of knowledge. In his book, the author has manifested the excellence, the power, and the preciousness of sanctifying grace. Always keeping in mind his primary intention of helping souls, Fr. Many has avoided obscurities and intricacies. As a result, his own familiarity with the doctrine of sanctifying grace, expressed in a clear, simple style, will make the reader of *Marvels of Grace* more conscious and appreciative of God's great gift to man, sanctifying grace.

—V.F.

An Introduction to Linguistic Science. By Edgar H. Sturtevant. Pp. 173 with index. Yale University Press, New Haven, Conn. 1947. \$3.00.

This book is exactly what its title implies. It is an introduction to a subject which, until now, has seemed hopelessly complex to the average undergraduate. This introduction, moreover, accomplishes what an introduction should accomplish. It presents the subject as the subject actually is, and it makes the first meeting so painless that the student is not discouraged from further and more intimate acquaintance. An attractive format, with well planned diagrams and the use of simple, homely examples that are not without a puckish humor, have made the book such pleasant reading that it should prove to be popular not only with the student but with the interested layman as well. Professor Sturtevant has avoided technical language as far as possible, and has likewise refrained from the excessive display of erudition that has made similar volumes, like Gray's *Foundations of Language*, so difficult for the novice in the study of Linguistics.

This does not mean that Philology has been popularized in the sense of watering down. All the essential elements are here, and treated sufficiently for an introduction. Somehow in our educational system, Philology has come to mean the study of a particular language like French or German. It may come as a surprise to many to know that language itself is a separate study, and not simply a basis for literature. Language-study involves a study of the nature of language, (which brings in notions of psychology and logic), the origin and history of language, the physics of sound, the physiology of human sound production and audition, phonetics as a description of human sounds,

the comparison of languages and language-groups. These are the main topics, but there are also a number of interesting sub-topics such as dialect-geography, slang, the effect of taboo on speech, lexicography, the foundation of grammar and the study of semantic change which, in the last few years, has bid fair to become a philosophy in itself.

But it is precisely on the philosophical background—which Professor Sturtevant tried to avoid as much as he could—that this book is somewhat weak. Although the excesses of the materialist and mechanist scholars like Bloomfield have been eschewed, there is an annoying hesitancy for which Bloomfield's obvious influence may be the cause. The discussion of the nature of science is unsure, the little aside on the validity of sense knowledge is an unhappy remark. But the crowning stupidity—and that is not too harsh a word—is the ingenious theory that leads the Professor to hold that language must have been invented for the purpose of lying. In the paragraphs on taboo there is the usual failure to see the distinction between *mores* and morals. These things, however, are but background, accidental to the main discussion. Sturtevant's philosophical background may not be so sound as Gray's, but he is a better teacher of language. The discerning student will be able to discount the philosophical errors, and will find a capable master for language-study in Professor Sturtevant.

—U.V.

What Do You Tell Them? An answer to the question: Why are you a Catholic? By O'Brien Atkinson. Pp. 168 with index. Joseph F. Wagner, Inc., New York City. 1948.

This work offers to Catholics, and to sincere non-Catholics too, straightforward, exact and unprovocative explanations of the reasonableness of Catholic Belief. Actually, Mr. Atkinson has summed up his conclusions, based on extensive participation in street preaching with the Catholic Evidence Guild, in a brief formula that can be readily learned by the Catholic layman. In the expansion of that formula, the author describes the manner in which the Catholic view of life is attacked; and then, at length but with a popular, rapidly moving style, he shows how to respond without offense to an antagonist and how to teach Catholicism in the workshop, restaurants, and public discussion centers. To illustrate the proposed technique, the writer has included accounts of actual street and radio talks sponsored by the Catholic

Evidence Guild. Thus the reader will learn down-to-earth answers to such questions as: "Is the Catholic Church Intolerant," "The School Question," and "Free Will." Experience in Apologetic endeavors speaks through the pages of this book; and the Catholic, hesitant or shaky when challenged about his Religion, will do well to listen and to learn. —M.M.

Here Are Your Saints. By Joan Windham. Illustrations by Frank Russell. Pp. 104. Sheed and Ward, New York City. 1948. \$1.75.

Joan Windham has competently acquired the art of talking to children through her books and has introduced young minds to many of God's saints. In this volume, with her usual natural and familiar manner, she continues her successful work. Some of the fourteen saints whose life stories are told in simple, colorful fashion are already well known, while others, such as St. Harold, St. Gwen, and St. Guy, will very likely be presented to the children for the first time. The accounts of these chosen souls are written in story style. Since the author has drawn from legendary sources in some instances, she takes care to note in her preface—written expressly for children too—that these Legends, though just stories, are facts that could have happened to the saints if God has so planned. As an aid to heighten interest and to impart fuller knowledge to youngsters, the apt illustrations of Frank Russell serve their purpose well. Teachers and parents should find many profitable, refreshing moments reading, or retelling, these stories to their charges. —B.R.E.

A Fire Was Lighted. The Life of Rose Hawthorne Lathrop. By Theodore Maynard. Pp. 430 with index and bibliography. Bruce Publishing Company, Milwaukee. 1948. \$3.50.

In the days when the environs of Boston were the Athens of America, Nathaniel Hawthorne had a daughter who walked in Walden Woods with Thoreau; listened to Emerson speaking in transcendental tones; lived among the Alcotts, the Holmes, the gloomy Melville, and the kindly Longfellow; and had a rather solemn sort of uncle in Horace Mann. Most of all, though, there was the spell of her own articulate father. Only his moroseness, born of a secret sorrow and revealed in those shadowy Hawthornesque shapes which flit through his writings, left her untouched. His compassion—she was later to show how much she was the daughter of the man who could write: "Glimpses of

English Poverty"—his gentle understanding and subtle sensitivity were to nurture her soul. He perhaps little knew how much of God's work he was doing.

With such a background to her own talent it was expected that Rose should succeed in this business of life. But the promise she showed by turn in music, painting and literature had something lacking at its roots. Another destiny awaited her. Her marriage, tragic in human terms only, (Was it George and not Rose who led the way into the Church?), was another of those failures that were to prove but the preparation for her greatest triumphs. It is as Mother Alphonsa, "with her impulsiveness transmuted to heroism and abnegation," that the riddle is solved.

The story of her life writes itself: first, she is shown as Rose Hawthorne, then as Mrs. George Lathrop, and, finally, as Mother Alphonsa, Foundress of the Dominican Congregation of St. Rose of Lima, the Servants of Relief for Incurable Cancer. Theodore Maynard has set the story down well with literary competency and with sympathetic insight into the spirit and work of this heroic servant of the cancerous poor. He has detected the pattern of her life and Whose sure hand it was that set it for her. A fire was lighted and its flame was the white heat of charity. It burns yet, consuming the bodies and souls of the sick poor.

—W.J.H.

The Bible and Early Man. By Humphrey J. T. Johnson. Pp. 159. The Declan X. McMullen Company, Inc., New York, N. Y. 1948. \$2.25.

This book exposes briefly almost all the important controversies that have arisen in Scripture studies since the introduction of historical and scientific criticism to the interpretation of the Old Testament. Particularly, the Evolutionists of the last century are found to be in frequent contradiction with the traditional Catholic and conservative interpreters. In the course of his study, the author presents the latest conclusions of scientific investigations in the fields of Anthropology, Archaeology, Ethnology, Geology, and Philology. Then he goes on to treat of the application of these conclusions within the limits of Exegetic laws and Dogma. Fr. Johnson thereby opens to readers a door that might lead to a union again of scientific and theological truth—a union that has been challenged repeatedly since the appearance of the difficulties of the twelfth century double truth theories.

The principal topics discussed in the work are: modern

theories of the origin and age of the World and Man, the spread of the human race from a single ancestor both before and after the Deluge, and the extent of the Deluge itself. Other problems incidental to these questions, such as Mosaic authorship and the ages of the Patriarchs, also have their place. Even though Fr. Johnson has come to conclusions that will not be pleasing to some Scripture scholars, he ought to be thanked for presenting matter that is new to English readers, and for making available information on Biblical matters based on recent researches and expressed in a reasonable manner. —A.S.

Of Cleaving To God. Attributed to St. Albert the Great. Translated by Elizabeth Stopp. Pp. 59. Blackfriars Publications, Oxford, England. 1948. 2/.

It is not yet definitely clear whether St. Albert composed this popular spiritual treatise or not. However, what is undeniable is the fact that this work, sometimes referred to as a supplement to the *Imitation*, offers an appealing treatment of Catholic truths simply and effectively explained. Within the sixteen chapters that comprise this classic one finds such subjects treated as: purity of heart, temptations and how to resist them, love of God and its great power, Divine Providence. The author, whoever he was, drew heavily from Sacred Scripture and from the writings of such men as Cassian, Hugh of St. Victor, St. Bernard and St. Thomas Aquinas. Dr. Stopp has successfully maintained the vigour of the original work in her welcome translation. May this classic be received by Catholics in our time with the same enthusiasm that marked its appearance in past centuries. —L.E.

Hugh Dormer's Diaries. Pp. 158. The Newman Bookshop, Westminster, Md. 1948. \$2.50.

War is still hell but at the same time it is still the proving ground of heroism. These diaries relate the exploits and impressions of a hero of World War II. As the leader of a small expedition, Hugh Dormer was twice parachuted into occupied France to destroy a shale oil mine and distillery plant. Both times he successfully returned through the enemy lines to Spain. Rejoining his regiment in the Irish Guards, he was killed in a tank engagement in France about two months after the great invasion.

His exploits are related simply but vividly. Their very nature gives them the dramatic elements of daring and suspense. Yet the strength of the book lies in Hugh Dormer's reaction to the war. From

his words arises the picture of an impressionable, cultured, religious, and idealistic young officer. His ideals survived the horror and sorrow of war and his capability as an efficient soldier was not based on ruthlessness and hatred. This book is a quiet testimony to the nobility of the slain hero and a message to the faithless, cynical, and embittered survivors of the war. —A.M.

Die Zeugung der Organismen, insbesondere des Menschen, nach dem Weltbild des Hl. Thomas von Aquin und dem der Gegenwart. Von Dr. Albert Mitterer. Umfang 240 Seiten. Verlag Herder, Wien. 1948. Preis S 44.60, sfr. 19.60.

This book treats of the individual development of organisms, especially that of man. It contrasts the treatment given these organisms by St. Thomas following Aristotle and by modern biologists. Dr. Mitterer, the well-known Thomistic scholar, needs no introduction. This book ought to prove most interesting and instructive to the readers sufficiently versed in the German language. —H.E.P.

Dominican Studies. A Quarterly Review of Theology and Philosophy. Vol I, No. 1. Blackfriars Publications, St. Giles, Oxford. 1948. One Guinea (Pd. 1.1) \$5.00 per year.

"Dominican Studies" is the latest periodical of the English Dominicans. It is the second shoot to blossom forth from the original "Blackfriars," the first being the "Life of the Spirit." The present periodical will deal with theology, philosophy, Sacred Scripture, Canon Law and allied subjects. It is to stand side by side with "The Thomist," the well known publication of the American Dominican Fathers of St. Joseph's Province, in contributing to the need for right thinking so evident in the world today. This new periodical is to be recommended to all learned and thinking men who will find therein the truth about the First Cause and Last End of all things. —H.E.P.

Catholic Authors. Contemporary Biographical Sketches (1930-1947). Edited by Matthew Hoehn, O.S.B. pp. xvii, 812. St. Mary's Abbey, Newark, N. J. 1948. \$10.00.

This excellent work contains the biographies of 620 Catholic authors. There are 600 portraits in its pages. It includes authors who have died since 1930, as well as living Catholics who have distinguished themselves by their writings. Authors from countries other than English speaking have been cited, if any of their works have been

translated into English. Twenty-two nationalities are represented. Dominicans will find twelve members of the Order in this valuable reference tool. Father Hoehn sent out more than 5,000 letters to gather the data for this work and engaged 60 writers to sketch the lives from the material amassed. The work was begun in 1939. The underlying purpose of the work "is to offer to the reading public an introduction to contemporary Catholic authors." In compiling these short biographies, the editor had in mind educators and those interested in a cultural background. Librarians and scholars particularly will find this a valuable addition to their shelves.

—R.A.

Correction: In the March issue of "Dominicana" the translation of **The Love of God and the Cross of Jesus** was erroneously attributed to Sister M. Timothea Doyle, O.P. The translation is the work of Sister Jeanne Marie, O.P.

BOOKS RECEIVED

- ABOUT JESUS.** (A Life of Our Lord written for young readers.) By C. J. Woollen. Pp. 221. The Newman Bookshop, Westminster, Md. 1948. \$2.25.
- ART AND FAITH.** Letters between Jacques Maritain and Jean Cocteau. Pp. 138. Philosophical Library, 15 E. 40 St., New York 16, N. Y. 1948. \$2.75.
- THE DEATH OF SOCRATES.** By Romano Guardini. Transl. from the German by Basil Wrighton. Pp. xiii, 177. Sheed and Ward, New York, N. Y. 1948. \$3.00.
- AN ELEMENTARY HANDBOOK OF LOGIC.** Third Edition. By John J. Toohey, S.J. Pp. xiii with bibliography and index. Appleton-Century-Crofts, Inc., 101 Fifth Ave., New York 3, N. Y. 1948. \$2.00.
- GOD THE FATHER—MEDITATIONS.** By Emile Guerry (Titular Bishop of Achrida). Transl. by A. H. C. Downes. Pp. xxix, 183 with Theological note. Sheed and Ward, New York, N. Y. 1947. \$2.50.
- IN CHRIST JESUS.** By Raoul Plus, S.J. Revised and corrected edition. Transl. by Peter Addison. Pp. xiii, 207. The Newman Bookshop, Westminster, Md. 1948. \$2.00.
- THE INTERIOR CASTLE OR THE MANSIONS.** By Saint Teresa of Jesus. Transl. by a Discalced Carmelite. Pp. 122 with index. The Newman Bookshop, Westminster, Md. 1948. \$2.75.

- MY GOD AND MY ALL. By Venerable Leonard Lessius, S.J. Transl. by John L. Forster, S.J. Pp. xi, 114. Bruce Publishing Co., Milwaukee 1, Wisc. 1948. \$2.00.
- THE MYSTICAL BODY. By M. Eugene Boylan, O.Cist.R. Pp. 129 with bibliography. The Newman Bookshop, Westminster, Md. 1948. \$1.75 (cloth), \$0.90 (paper).
- NATIONAL CATHOLIC ALMANAC. Published by St. Anthony's Guild, 508 Marshall St., Paterson, N. J. Pp. 823. 1948. \$1.50.
- NICOLAUS OF AUTRE COURT. A STUDY IN 14TH CENTURY THOUGHT. By Julius Rudolph Weinberg. Pp. ix, 242. Princeton University Press, Princeton, N. J. 1948. \$3.75.
- THE OLD TESTAMENT AND THE FUTURE LIFE. Second Edition. By Edmund F. Sutcliffe, S.J. Pp. 201. The Newman Bookshop, Westminster, Md. 1947. \$3.50.
- OTHER CHRISTS. (Conferences at a Priests' Retreat). By Father Aloysius, O.F.M.Cap. Pp. 125. The Newman Bookshop, Westminster, Md. 1947. \$2.25.
- POOR SCHOLAR—A STUDY OF WILLIAM CARLETON. By Benedict Kiely. Pp. ix, 198. Sheed and Ward, New York, N. Y. 1948. \$3.00.
- THE PRAYER LIFE OF A RELIGIOUS. (Meditations on the obligations of the Religious Life). By Rev. Peter A. Resch, S.M., S.T.D. Pp. xxii, 665. Benziger Brothers, Inc., 26 Park Place, New York, N. Y. 1948. \$6.00.
- A RETREAT WITH ST. THERESE. By Père Liagre, C.S.Sp. Transl. by Dom. P. J. Owen, O.S.B. Pp. 125. The Newman Bookshop, Westminster, Md. 1948. \$2.00 (cloth), \$1.00 (paper).
- SAINT FRANCIS OF ASSISI—THE LEGENDS AND LAUDS. Edited by Otto Karrer. Pp. xiv, 302. Sheed and Ward, 63 Fifth Ave., New York, N. Y. 1948. \$3.00.
- SAINT TERESA OF JESUS. By R. P. Silverior De Santa Teresa, O.D.C. Transl. by a Discalced Carmelite. Pp. xi, 191. The Newman Bookshop, Westminster Md. 1948. \$2.50.
- THE SCHOOL OF THE CROSS. By Rev. John A. Kane. Pp. 144. Declan X. McMullen Co., 23 Beekman St., New York 7, N. Y. 1948. \$2.00.
- SIX BELLS OFF JAVA. By William H. McDougall, Jr. Pp. 222. Charles Scribner's Sons, 597 Fifth Ave., New York 17, N. Y. 1948. \$2.75.
- THE THIRD SPIRITUAL ALPHABET. By Fray Francisco De Osuna. Transl. by a Benedictine of Stanbrook. Pp. xxxvi, 485 with index. The Newman Bookshop, Westminster, Md. 1948. \$4.00.
- A TORCHBEARER—MEMOIRS OF EMILY C. FORTEY. Edited by F. P. Armitage. Pp. 92. Blackfriars Publications, Oxford, Eng. 1948. 2/.
- WESTWARD BY COMMAND. (Biography of Mother Cabrini). By Maire Cotter. Pp. 159. The Mercier Press, Cork, Eire. 1947. \$2.50.

PAMPHLETS RECEIVED

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- HOW THE PEOPLE OF THE ANDES LIVE. *No. 7 in Maryknoll Unit Series.* A Maryknoll Teacher Aid. By Marie Fischer. Maryknoll Bookshelf, Maryknoll P. O., New York. Each unit complete in binder, \$1.50.

From **The Grail**, St. Meinrad, Indiana:

- CHRIST IN OUR BRETHREN. *Part I.* By Raoul Plus, S.J. Pp. 109. 1947. \$0.75.
- FOLLOW CHRIST—1948. *Vocation Booklet No. 10.* Pp. 96. 1948. \$0.25.
- PSALM PAMPHLET. *Series No. 2. Truck Driver's Interlude.* Ps. 1, 12, 123, 147. Pp. 28. 1947. \$0.10.
- PSALM PAMPHLET. *Series No. 3. Home Journey.* Ps. 2, 22, 123, 127. Pp. 29. 1947. \$0.10.

From **Our Sunday Visitor Press**, Huntington, Indiana:

- THE CHARACTERISTICS OF A CHRISTIAN HOME. By Rev. Roland Maher, C.P. Pp. 33. 1948. \$0.25.
- CRIMINALITY AMONG TEEN-AGERS: WHY? By Rev. Frederick A. Houck. Pp. 20. 1948. \$0.10.
- THE DEFENSES OF PEACE. By Rev. Wilfrid J. Parsons, S.J. Pp. 39. 1948. \$0.15.
- REACHING THE HUNDRED MILLION. By Rev. James Keller, M.M. Pp. 32. 1948. \$0.20.
- SO, YOU'RE IN LOVE. STRATEGY IN COURTSHIP. By John A. O'Brien, Ph.D. Pp. 23. 1948. \$0.10.
- THEY'RE GROWING UP. By Rev. Edgar Schmiedeler, O.S.B., Ph.D. Pp. 24. 1948. \$0.20.
- WHOSE FRIENDS ARE THEY—AMERICA'S OR RUSSIA'S? By F. A. Fink. Pp. 61. 1948.



SAINT JOSEPH'S PROVINCE

SMYPATHY

The Fathers and Brothers of the Province extend their prayers and sympathy to the following members of the Order in their recent bereavement: to Father J. M. Killian on the death of his sister; to Fathers Denis C. and Cornelius Kane and to Bro. Thomas Kane on the death of their brother; to Father P. A. Bagley on the death of his father; to Father J. J. McLarney on the death of his mother, and to Father W. J. McLaughlin on the death of his brother.

VISITATION

The Most Rev. Emmanuel Suarez, Master General, began his canonical visitation of the House of Studies at Washington on March 19. During Holy Week he presided at the Solemn Office of Tenebrae and at the morning services the last three days of the week.

On Holy Saturday following the Solemn Mass, the Master General received the first profession of Bro. Francis Leibold, O.P., lay-brother.

On April 16 the Master General arrived at St. Joseph's Priory, Somerset, Ohio, to start his visitation. The following day he was present at a scholastic disputation held in the Studentate. The philosophical thesis, "De Analogia Entis," was defended by Bro. Michael Stock, with Bro. Raymond Daley, the objector. The Procurator General, the Most Rev. Paul A. Skehan, and the Master General's Socius for the English-speaking countries, the Very Rev. Timothy H. Sparks, also attended the circle.

HONORARY DEGREES

On March 7 the honorary degree of Doctor of Laws was conferred on the Master General at Providence College by the Very Rev. T. S. McDermott, O.P., Provincial and president of the college corporation. Following the conferral of the degree, Father Suarez blessed and set the cornerstone of the new science building, Albertus Magnus Hall. Civic leaders, educators and representatives of different universities and colleges as well as a large gathering of the clergy and laity were present. Following the ceremonies a reception in honor of Father Suarez was held in the lounge of Aquinas Hall.

At a special convocation on March 21, the Catholic University of America also bestowed on Father Suarez the Doctorate of Laws, *honoris causa*. The Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington and Chancellor of the University, presided at the convocation and conferred the degree.

The election of the Rev. F. J. Baezler, O.P., as Prior of Sacred ELECTIONS AND Heart, Jersey City, N. J., has been confirmed. The Rev. W. J. APPOINTMENTS McLaughlin, O.P., has been appointed pastor of St. Dominic's, Detroit. The Very Reverend Provincial has also re-named the Rev. J. D. Enright, O.P., as pastor of St. Mary's, Johnson City, Tenn., and the Rev. J.

S. O'Connell, O.P., as pastor of St. Dominic's, Youngstown, Ohio.

The Rev. T. R. Gallagher, O.P., J.C.D., has been named as Secretary at the Apostolic Delegation in Washington to succeed the Most Rev. E. C. Daly, O.P., S.T.M., now Bishop of Des Moines, Iowa.

PROFESSION The Very Rev. C. I. Litzinger, O.P., Prior of the Immaculate Conception Convent in Washington, admitted Bro. Giles Bisaillon, O.P., to his first profession of vows as a lay-brother on Ascension Thursday, May 6.

SILVER JUBILEE The Fathers and Brothers of the Province offer congratulations to the following Fathers who celebrated the twenty-fifth anniversary of their ordination to the sacred Priesthood on June 14: J. V. Dailey, F. N. Georges, J. R. Grace, J. F. McCadden, B. A. McLaughlin, J. G. O'Donnell, W. J. Olson, T. H. Sullivan and B. C. Werner. *Ad multos annos!*

MISSION ACADEMIA The Academia of the House of Studies in Washington was privileged to have as guest speaker on March 5 the Most Rev. Arsene Turquetil, O.M.I., Titular Bishop of Ptolemais in Phoenicia and former Vicar Apostolic of Hudson Bay. His Excellency gave an inspiring talk on his former work as a missionary among the Eskimos.

On March 30, Fr. B. G. Schneider, O.P., Chinese missionary, spoke to the Brothers at St. Joseph's Priory, Somerset, and on April 19 to those at the House of Studies in Washington. Fr. B. C. Werner, O.P., formerly Vicar Provincial in China, showed slides of the missions to the latter Students on May 12.

THIRD ORDER CONVOCATION On Sunday afternoon, April 25, a Convocation of the secular Third Order of St. Dominic was held at St. Vincent Ferrer's Church in New York City. The Master General presided, assisted by the Most Rev. P. A. Skehan, O.P., Procurator General, and the Very Rev. T. S. McDermott, O.P., Provincial. Following an address of welcome by the Rev. F. N. Wendell, O.P., Provincial Director of the Third Order, Solemn Compline was sung at which the Very Rev. T. H. Sparks, O.P., Socius to the General, was celebrant. The sermon for the occasion was delivered by the Rev. J. J. McLarney, O.P. The Master General gave General Absolution and the Blessing of St. Dominic to the assembled tertiaries and concluded the convocation with a short address in English and Solemn Benediction of the Most Blessed Sacrament. About 1,200 tertiaries from all over the eastern United States and several hundred Dominican Sisters were present.

DEDICATION The Grotto of Our Lady of the Rosary, Providence College's Memorial to her dead of World War II, was dedicated during impressive ceremonies on Sunday, May 9, at Providence, R. I. The Most Rev. Master General blessed the shrine which is situated on the college campus and contains famed Carrara marble statues of St. Dominic receiving the rosary from the Blessed Virgin. The dedication sermon was delivered by the Very Rev. Harold C. Boyd, O.P., P.G.

ORDINATIONS The Most Rev. John M. McNamara, D.D., Vicar General of the Archdiocese of Washington, ordained the following Students to the holy Priesthood on June 3 at the Chapel of the House of Studies in

Washington: Louis Durell, Leonard Fallon, Raymond Smith, David Moriarty, Bernard Jurasko, Hugh McBrien and Philip Forster.

VISITORS Recent visitors to the House of Studies in Washington include the Rev. B. C. Werner, O.P., formerly Vicar-Provincial in China, and the Very Rev. Lawrence Teeuwen, O.P., Provincial of the Netherlands province.

DEGREES CONFERRED Following a solemn Mass in the chapel of the House of Studies in Washington on May 28, the following academic degrees were conferred: Doctor of Sacred Theology: the Rev. D. A. O'Connell, O.P.

Lector and Licentiate in Sacred Theology: the Revs. Luciano Gonzales, O.P., Crescentio Espeso, O.P., F. F. Conway, O.P., R. M. Heath, O.P., J. R. Desmond, O.P., W. B. Ryan, O.P., and E. P. Farrell, O.P.

Licentiate in Sacred Theology: the Revs. F. C. Lehner, O.P., R. T. Imwalle, O.P., and W. B. Tarrier, O.P.

Bachelor in Sacred Theology: Brothers Louis Durell, Michael Murphy, Kevin Connolly, Jerome Conroy, Timothy Carney, Xavier Schwartz, Denis Plamandon, Terence O'Shaughnessy, Adrian Dionne, Vincent Ferrer McHenry, John Dominic Scanlon, Benedict Joseph, Urban Voll, Hyacinth Putz and Maurice Gaffney.

HOLY NAME PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their sympathy and prayers of the Rev. D. P. Kane, O.P., on the death of his brother; to the Rev. P. R. Starrs, O.P., on the death of his father.

NECROLOGY On March 12, Brother Bernard Connelly, O.P., lay-brother, died at St. Dominic's Convent, San Francisco, California. Brother Bernard was 90 years of age and had been professed 29 years. A Solemn Requiem Mass was celebrated on March 15, by the Very Rev. Benedict M. Blank, O.P., Provincial. He was assisted by the Rev. Joseph Asturias, O.P., and the Rev. Michael Porter, O.P., who acted as Deacon and Subdeacon respectively. The Very Rev. Francis H. Ward, O.P., Prior of St. Dominic's Convent, preached the sermon. Brother Bernard was buried in the Dominican Cemetery at Benicia, Calif. R. I. P.

ORDINATIONS On March 20, at Menlo Park, California, the Most Reverend Hugh A. Donohoe, D.D., auxiliary bishop of San Francisco, conferred Diaconate on the following students of the Order: Bros. Raphael Vela, Vitaliano Fontana, Vincent Cavalli, and Mark Donnelly.

RECEPTION Brother Michael Blanchard, O.P., lay-brother, received the habit on March 9, from the Very Rev. P. C. Curran, O.P., Prior of the House of Studies.

25TH ANNIVERSARY The members of the Province extend their congratulations to the Revs. G. M. Knauff, O.P., J. D. Mueller, O.P., L. A. Naselli, O.P., and J. J. Walsh, O.P., who celebrated the 25th anniversary of their ordination on June 14.

SAINT ALBERT'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. Ferrer Brown, O.P., on the death of his mother.

ORDINATIONS On June 4, the Most Reverend William D. O'Brien, D.D., Auxiliary Bishop of Chicago, conferred the Priesthood on the Reverend Brothers John Joseph Angers; Winston Benedict Ashley; Albert John Marie Coburn; Daniel Patrick Brady; John William Sherman; Paul Timothy Froendhoff; Raymond Jude Nogar; Robert Denis McAuliffe; Joseph Anthony Nadeau; and Thomas Clement McAndrew.

In ordination ceremonies April 30, the same prelate conferred the Subdiaconate on the Reverend Brothers Gregory Going, Dominic Tamburello, Athanasius Weisheipl, Michael Faraon, Hyacinth Brenda, Ignatius Reardon, Malachy Dooley, Richard Butler, Gilbert Graham, Henry Siebs and John Thomas Bonée.

The orders of Exorcist and Acolyte were conferred by Bishop O'Brien on Brothers Thomas Sanner, Bartholomew Walsh, Martin Hopkins, James Whalen, Joachim Pender, Lawrence Kearney, and Barnabas Unruh.

RECEPTIONS The Very Rev. J. E. Marr, O.P., Prior, clothed Brother Anthony Cortese, lay-brother, with habit on February 19 and Brother Martin Jensen, lay-brother, on March 3.

THOMIST ASSOCIATION The tenth annual convocation of the Thomist Association, closing the 1947-48 season of lectures, was held May 2, in Milwaukee at St. Mary's Convent, motherhouse of the Sisters of the Divine Saviour. The Mass was celebrated by the Reverend Richard T. Murphy, O.P. The Rev. Gerard Smith, S.J., head of the philosophy department at Marquette University, preached the sermon. Solemn Benediction followed the Mass. The Rev. Thomas M. Cain, O.P., acted as toastmaster at the program which followed. The principal address was given by the Very Reverend Peter O'Brien, O.P., director general of the Association and Provincial. Present at the Mass was the Very Reverend Timothy Sparks, O.P., Socius to the Master General, who was the first secretary general of the Association. The Rev. John A. Driscoll, O.P., is the present secretary general.

FAREWELL The Most Reverend Emmanuel Suarez, O.P., Master General returned to the House of Studies on May 3 for a brief visit and farewell message before returning to Rome.

VISITORS Recent visitors to the House of Studies have included the Rev. Dominic M. Moreau, O.P., Belgian Province; Rev. Victor White, O.P., English Province; and the Rev. Denis Lewis, O.P., a native of India, member of the Roman Province. All three gave informal talks to the students.

SILVER ANNIVERSARY The Fathers and Brothers of the Province offer their congratulations to the Very Rev. R. P. O'Brien, O.P., Provincial, to the Very Rev. F. L. Vander Heyden, O.P., and to the Rev. D. M. Della Penta, O.P., and the Rev. V. R. Hughes, O.P., who on June 14 celebrated the 25th anniversary of their ordination to the Priesthood.

SISTERS' CHRONICLE

Dominican Nuns of the Perpetual Rosary, Camden, N. J.

In February, the Novena in honor of Our Lady of Lourdes and St. Bernadette was conducted by Rev. J. S. Moran, O.P., and the sermons preached by Rev. G. J. Rourke, O.P. Many of the faithful who were unable to be present at these daily devotions took part in the Candlelight Procession to the Grotto on February 8. This ceremony was concluded with Benediction of the Most Blessed Sacrament, after which the relic of St. Bernadette was venerated and the blessing of the sick imparted.

The Perpetual Rosary Novena of Sundays is conducted each Sunday in the Shrine Chapel at 3 P.M., and may be begun on any Sunday according to one's own choosing.

Congregation of the Most Holy Name, San Rafael, Calif.

On March 21, the students of the Dominican College of San Rafael presented an oratorio, *The Mysteries of the Rosary*, composed by Giulio Silva for women's voices, piano, harps and organ. Dr. Silva, who is a member of the School of Music of the College, also conducted the oratorio.

During Easter week, when the National Catholic Educational Association held its annual meeting in San Francisco, the Presidents and Deans of many Catholic colleges in the East and mid-West were guests of the Dominican Sisters.

Rev. Victor White, O.P., a member of the English Province and former editor of *Blackfriars*, lectured to the faculty and students on April 29. His subject was *Eric Gill and his place in the Catholic Literary Revival in England*.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

The Dominican Sisters of the Perpetual Rosary were honored with a visit from the Most Rev. Emmanuel Suarez, O.P., on March 17. Accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius of the North American Provinces, the Master General addressed the Sisters in the community room and then made his visitation of the Monastery.

On April 25, Sister Mary Stephanie of the Immaculate Conception and Sister Mary Agnes of Jesus pronounced their temporary vows. Rev. William F. Furlong of Darlington Seminary presided at the ceremony, and Rev. J. B. Affleck, O.P., preached the sermon.

A colorful procession was a feature of the May Crowning devotions conducted by the Very Rev. H. C. Boyd, O.P., who also delivered a most inspiring sermon.

Dominican Sisters of the Sick Poor, New York, N. Y.

The retreat preparatory to the Clothing and Profession ceremonies was preached by Rev. W. L. Whalen, O.P.

On March 29, the following were clothed with the Dominican habit: Sister Mary Carmelita (Barbara Cain), Sister Mary Charles Elizabeth (Constance O'Brien), Sister Mary Margaret Francis (Catherine Moons), Sister Mary Veronica (Margaret Himpel) and Sister Mary Martin de Porres (Ann McCarthy).

On the same day, Sister Mary Loretto and Sister Barbara Marie pronounced temporary vows for three years.

Present at the ceremonies were: Right Rev. Monsignor Martin A. Scanlan, Pastor of St. John's Church, Bronx, who preached the sermon and celebrated Solemn Benediction; also Rev. Thomas L. Graham, Rev. J. A. Goodwine, Rev. W. J. Ward, and Rev. J. E. O'Brien, S.J., all of New York, Rev. Robert Brown of Washington, D. C., and Rev. J. J. Durkin, O.P., Chaplain of the Sisters.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

On March 7, at the Maryknoll Motherhouse, thirty-six postulants received the habit and fifty-two novices pronounced their first vows. This date also marked the pronouncement of final vows by twelve professed Sisters who are assigned to various mission stations throughout the world.

From the group which made simple profession, three Sisters were assigned to the Philippines and Hawaii and sailed on May 21 with a group of missionary Sisters who were on leave of absence and were returning to the Orient.

A group of three Maryknoll Sisters has arrived at Manapla, Occidental Negros, Philippines. Others are now in Manila and are preparing to go to Manapla to open a new hospital that will be one of the best equipped hospitals in that section of the Islands.

On April 9, the Silver Jubilee of Profession was marked by nineteen Sisters, many of whom worked in China, Hawaii or on the Pacific Coast missions.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

On January 21, at Marymount Chapel, twelve postulants received the Dominican habit, two Sisters pronounced their first vows and two others made their final profession. The sermon for this occasion was delivered by Rev. J. J. Walsh, O.P., who also preached the preparatory retreat.

When the Most Rev. Emmanuel Suarez, O.P., Master General of the Dominican Order, visited Blessed Sacrament Priory in Seattle on January 29, the Congregation was represented by Mother Mary Edwardine, O.P., Prioress General, and Sister Mary Philomena, O.P.

On March 7, the patronal feast of the Congregation, Aquinas Academy kept its traditional observance with a High Mass sung by the Treble Choir. Later in the day, the seniors sponsored a program in prose, poetry and song in honor of the Angelic Doctor.

Rev. Victor White, O.P., a member of the English Province and former editor of *Blackfriars*, gave a brilliant lecture on *God and the Unconscious* at Tacoma Catholic College.

Sacred Heart Convent, Houston, Tex.

On March 29, seven young ladies were clothed in the habit of the Order, and the following novices pronounced temporary vows: Sister M. Ernest Schwerdtfeger, Sister M. Paula Enderle, Sister M. Francis Cabrini Heins, Sister M. Martin de Porres Galvani, Sister M. Emile Martin, Sister M. Eileen Knoblock, and Sister M. Elaine Placette.

On April 2, the first unit of the Dominican Convent of the Sacred Heart, St. Catherine's Hall, was blessed by His Excellency, the Most Reverend C. E. Byrne, D.D. The Bishop of Galveston then gave an encouraging address, stressing particularly the immense amount of good to be accomplished by the Institution.

Sister Margaret Mary Louglin passed away suddenly on April 11. The funeral

for Sister Margaret Mary was conducted by the Most Reverend Wendelin Nold on April 13 at Sacred Heart Convent and burial was in Garden of Gethsemane Cemetery.

In the early part of April, the statue of the Pilgrim Virgin of Fátima was exhibited in Sacred Heart Convent and St. Agnes Academy.

Sisters of St. Dominic, Racine, Wis.

Sister M. Timothy Giedl, O.P., passed away on February 15, in the thirty-ninth year of her religious profession.

On February 28, St. Catherine of Siena Convent in Racine was honored by a visit of the Most Rev. Emmanuel Suarez, O.P., Master General of the Dominican Order. Accompanying His Paternity were the Most Rev. Paul A. Skehan, O.P., Procurator General of the Order, the Very Rev. Timothy H. Sparks, O.P., North American Socius, and the Very Rev. Peter R. O'Brien, O.P., Provincial of St. Albert the Great Province.

Sister M. Beatrice, O.P., Sister M. Theophila, O.P., and Sister M. Charles, O.P., attended the convention of the National Catholic Educational Association in San Francisco during Easter week.

On April 11, a vocational day of recollection was conducted at the Convent of St. Catherine of Siena for young girls of the vicinity interested in the religious life. About fifty-five girls attended the conferences given by Rev. J. W. Curran, O.P.

Rev. R. J. Aumann, O.P., conducted a retreat for the students of Dominican College, April 14-15.

Convent of St. Dominic, Blauvelt, N. Y.

On March 14, the Community was honored with a visit from the Master General, the Most Rev. Emmanuel Suarez, O.P., who was accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General of the Order, and the Very Rev. Timothy H. Sparks, O.P., North American Socius. As the General and his party entered the Convent, they were greeted by the assembled Sisters who chanted the *O Lumen*. A short ceremony followed in the Chapel at which His Paternity spoke to the children and then to the Sisters. The General's visit, though short, was deeply appreciated by the Sisters and will be treasured by them for many years.

Rev. J. A. Manning, O.P., conducted the first of the Community's annual retreats from March 28 to April 4.

Forty Hours' Devotion opened with a Solemn High Mass on April 15, the feast of the Patronage of St. Joseph, and closed the morning of April 17. Each morning the Sisters' Choir sang the proper of the Mass from the Dominican Gradual, and the entire Community chanted a Gregorian ordinary. During the nocturnal adoration the Sisters prayed particularly for the intentions of our Holy Father and for peace.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

On March 1, Sister M. Catherine de Ricci, O.P., passed away at the age of seventy-two, in the fifty-sixth year of her religious profession.

On March 10, Rev. Dominic Moreau, O.P., gave an illustrated lecture, showing his achievements of twenty-six years of missionary work in the Belgian Congo.

Rev. M. L. McCaffrey, O.P., conducted the Holy Week retreat at Our Lady of the Elms.

On April 25, the Newman Club of Akron University held a one-day retreat at the Convent of Our Lady of the Elms. The conferences were preached by Rev. Thomas C. Corrigan, assistant at the Church of Our Lady of Mount Carmel, Cleveland.

The Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers, accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General, visited the Motherhouse on April 29. Almost the entire Congregation was present at Our Lady of the Elms Convent to receive His Paternity's blessing. In the afternoon, the Master General officiated at Solemn Benediction of the Most Blessed Sacrament which was given out-of-doors in the Convent court.

Immaculate Conception Convent, Great Bend, Kans.

On February 22, Rev. Stephen Appelhans, S.V.D., gave an illustrated lecture on missionary activities and native life and customs in New Guinea.

Sister M. Francesca, O.P., and Sister M. Immaculata, O.P., attended the meeting of the mid-West region of the North Catholic Educational Association and the North Central Association, held in Chicago, March 9-12.

Sister M. Loretta, O.P., died on April 7 at the age of seventy-seven, in the fifty-seventh year of her religious profession. Sister Loretta was the oldest member of the Community, and was one of the pioneer Sisters from Holy Cross Convent, Brooklyn.

On March 29 and 30, the Very Rev. Peter R. O'Brien, O.P., Provincial of St. Albert the Great Province, was a guest at the Motherhouse.

Sister M. Justina, O.P., attended the convention of the National Catholic Music Educators Association in Detroit, April 16-18. Sister Justina is Kansas State Treasurer of the Association.

On April 29, the new, two-story rectory at the Motherhouse was occupied for the first time by the Reverend Chaplains.

On May 2, a giant youth rally of the Kansas State Sodality Union and seventy-three youth groups was held on the campus of the Convent. His Excellency, the Most Reverend Mark K. Carroll, D.D., was the celebrant of the dialogue Mass, and Rev. Daniel A. Lord, S.J., was the discussion leader.

Monastery of Our Lady of the Rosary, Summit, N. J.

On February 15, the new print shop, now located in the basement of the Monastery, was formally opened by Rev. Mother Mary, O.P., Prioress. A change of quarters was necessary as a result of a fire which broke out in the old shop on January 16.

On March 16, the Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers, made his visitation of the Monastery. His Paternity was accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General of the Order, the Very Rev. Timothy H. Sparks, O.P., Socius to the General, and the Rev. E. L. Phillips, O.P., Chaplain of the Monastery.

The first issue of *The Cloister*, the Rosary Pilgrim in miniature, came off the press on March 22.

On April 30, one postulant received the Dominican habit, and one novice pronounced temporary vows.

The 27th Annual May Pilgrimage was held on the Monastery grounds on May 2. The exercises began with an outdoor procession led by the Very Rev. H. H.

Welsh, O.P., of the Priory of St. Catherine of Siena, New York City. Third Order Chapters, Holy Name Men, Mater Dolorosa and other Church societies formed special groups around the baldachin of Our Lady during the processional recitation of the Rosary. When the procession returned to the Chapel where Our Lady was crowned Queen of Nations, Rev. E. L. Phillips, O.P., read the Act of Consecration to the Immaculate Heart of Mary. There followed a sermon by Rev. J. J. McLarney, O.P., of St. Joseph Priory, Somerset, Ohio. The Pilgrimage devotions closed with Solemn Benediction.

Monastery of Our Lady of Grace, North Guilford, Conn.

On January 21, the Monastery of Our Lady of Grace in North Guilford, Conn., celebrated its first anniversary. The Monastery was founded in 1947 by a small group of nuns from the Monastery of Our Lady of the Rosary, Summit, N. J., under the leadership of Mother Mary of Jesus Crucified, O.P., Prioress. The foundation was made possible through the generosity of Miss Bridget Rice whose gift of the Samuel Chittendon property included 197 acres of land and a colonial farmhouse which adapted itself surprisingly well to monastery needs. Two old barns, dating from the American Revolution, were moved end to end beside the farmhouse and transformed into simple brown and white chapels, one public and the other the cloistered choir of the nuns. The novitiate of the Monastery is situated above the choir in the former hayloft. A second small house became the residence of the chaplain, Rev. C. G. Moore, O.P.

The first Mass was celebrated by Father Moore in the parlor of the farmhouse upon the arrival of the nuns about noon of January 21, 1947, and they received Holy Communion as their first act on the new foundation. On February 12, 1947, His Excellency, the Most Reverend Henry J. O'Brien, D.D., Bishop of Hartford, formally cloistered the establishment, and on August 16, dedicated the chapels.

The Monastery held well-attended public pilgrimages in May and October and offers a Eucharistic Holy Hour each Sunday afternoon. Three clothing ceremonies have already taken place, so that the completion of the first year has found the Monastery firmly established on a small scale but with all the essential requisites for the complete observance of the rule.

St. Cecilia Congregation, Nashville, Tenn.

On February 29, five postulants received the Dominican habit in the Chapel of St. Cecilia Convent. His Excellency, the Most Reverend William L. Adrian, D.D., Bishop of Nashville, presided at the ceremony of investiture, and the Very Rev. Arthur J. Spear, superior of the Paulist Mission House at Winchester, Tenn., preached.

Sister Mary Albert Eiseman, Sister Dorothy Northern and Sister Cyrilla Zarek made their first profession of vows on March 7. Rev. Francis Eiseman presided at the ceremony and Rev. Albert Henkel delivered the sermon for the occasion.

On March 27, Sister Carmelita Boyle, O.P., passed away in the thirty-sixth year of her religious profession. Sister Carmelita had been Novice Mistress for the past ten years.

Sister Marie Therese Charters, O.P., former principal of St. Joseph's School, Jackson, Tenn., was elected by the General Council of the Congregation to succeed Sister Carmelita, O.P., as Mistress of Novices.

Sister Miriam, O.P., and Sister Anastasia, O.P., attended the formal opening of the new convent to be occupied by the Sisters of the Congregation who staff St.

Ailbe School, Chicago. The formal dedication took place on April 4. Sister Anastasia, O.P., is one of the four Sisters who opened the School in 1927.

On April 5, the Sisters at the Motherhouse celebrated the feast day of Mother Annunciata, O.P., Prioress General of the Congregation. A special program was also provided by the students of St. Cecilia Academy.

On April 17, 19 and 20, Miss Margaret Manges, of Maryville College, Maryville, Tenn., held piano auditions in St. Cecilia Academy for students of the Academy, Holy Name School and Overbrook School. The music teachers of these schools are members of the National Guild of Piano Teachers which sponsors the auditions.

The eighty-eighth annual commencement exercises of St. Cecilia Academy were held in the Chapel on the morning of June 2. His Excellency, the Most Reverend William L. Adrian, D.D., celebrated the Mass and presented the diplomas and honors to the graduates. The Very Rev. Joseph H. Siener, Pastor of Holy Name Church, Nashville, delivered the address.

Dominican Nuns of the Perpetual Rosary, Rome, Italy

(American Foundation)

The Perpetual Rosary Hour Pilgrimages of March and April were very well attended. On March 7, the sermon was delivered by the Very Rev. P. M. Caterini, O.P., ex-Procurator General of the Order; the preacher on April 4 was the Very Rev. Fr. Cinelli, O.P., Master of Students in the Convent of the Minerva. These sermons were deeply appreciated by the faithful who afterwards held discussions on the Rosary.

At these Pilgrimages, the picture of Our Lady of the Rosary of Pompei is usually carried by two laybrothers from Santa Sabina. A group of Barnabite students from the nearby International College sings the Litany of the Blessed Virgin, and the Rosary Hour closes with Benediction of the Most Blessed Sacrament.

Every Rosary pilgrim in the Church of the Monastery is a member of the Perpetual Rosary, and the greater number are faithful attendants at the Rosary processions and devotions held at the Grotto of the Apparitions at *Three Fountains*. Rumors that the reported Apparitions and the devotions at the Grotto have been condemned are without foundation, since the Church has neither condemned nor approved them. Hence, crowds are to be found daily at the Grotto making Rosary processions, and extraordinary cures and conversions have taken place. The Rosary is recited in the Grotto almost perpetually, and lay committees make every effort to keep it so by calling for volunteers from the crowd if two members are not already listed to say the Rosary for the hour.

On April 12, an unusual celebration took place to mark the first anniversary of the Apparitions. A large gathering of the faithful took part in the Rosary Procession in which the people walked twenty abreast for a mile or more. For this occasion, the Nuns made two beautiful white satin sashes, bearing in Italian the words, *Mary's Guard of Honor*. They also painted the picture of *Our Lady of the Revelation* on a large banner.

The beautiful ceremonies of Holy Week were carried out in the traditionally solemn manner. A number of priests and students from Barnabite College officiated each morning, and on Easter Sunday the student choir alternated with the Sisters in singing Solemn Vespers which closed with Benediction of the Blessed Sacrament.

During the Octave of Easter, Rev. Luigi Vy, a newly ordained priest and a native of Indo-China, celebrated Mass in the Monastery Church.

Congregation of the Most Holy Rosary, Sinsinawa, Wis.

The Congregation was saddened by the recent deaths of two of its members, Sister M. Placidia Concannon and Sister M. Carolus Fales.

St. Clara Convent, the Community's Motherhouse at Sinsinawa, was visited on February 21 by the Most Rev. Emmanuel Suarez, O.P., Master General. After a private dinner, His Paternity made his visitation of the Convent and was entertained by short programs given by several of the departments. To each group he spoke words of appreciation and encouragement, and then imparted the blessing of St. Dominic. The Master General concluded his visit by celebrating Solemn Benediction of the Most Blessed Sacrament, assisted by the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General.

Mother Samuel and seven other Sisters attended the NCEA convention in San Francisco, March 31 to April 2. Sister Mary Peter, President of Rosary College, was one of four panelists who discussed President's commission on higher education.

On April 9, Rev. J. B. Connolly, O.P., Chaplain of the Motherhouse, celebrated the Mass which concluded the novena for the successful outcome of the Italian election. The results of these elections gave hope that Villa Schifanoia, the Pius XII Institute at Florence for the study of the fine arts, will receive student registrations during the summer and resume activities in September.

On April 14, His Excellency, the Most Reverend Henry P. Rohlfman of Dubuque, turned the first sod for the erection of St. Dominic's Villa, Mazzuchelli Heights, Dubuque, as a prospective sanitarium and rest home for the Sisters.

The Central Region of the Catholic Theatre Conference met on April 17 at St. Clara Academy. The day's activities commenced with a high Mass sung by the President, Rev. Karl Schroeder, of Dubuque. The Play Festival which followed attracted more than three hundred drama-minded high school boys and girls and their sponsors, and featured play presentations by five high schools.

The second annual meeting of the Sinsinawa Dominican Educational Conference was held at Rosary College, April 17. A book of proceedings was approved by the delegates and plans were inaugurated for regional meetings throughout the year.

The Sisters and students of St. Clara Academy were favored with visits from two Dominican missionaries, Rev. Dominic Moreau, O.P., from the Belgian Congo, Africa, and Rev. Denis Lewis, O.P., of Multan-Pakistan, India. Father Moreau's lecture summarized the results of twenty-six years' work by Belgian Dominicans in Africa, while Father Lewis anticipated similar success in harvesting souls in his own country once he establishes a house of the Order in India where native Dominican vocations can be fostered.

St. Mary of the Springs, Columbus, Ohio

On February 4, His Excellency, the Most Reverend Michael J. Ready, D.D., Bishop of Columbus, was the guest of the faculty and students at a tea in the Colonial Room of Sansbury Hall, College of St. Mary of the Springs.

On March 6, Rev. John Mao, Chancellor of the Archdiocese of Nanking, China, spoke to the students of the College on the urgent and immediate need of aid to China. Father Mao also brought to Brenda and Joyce Hsu, students at the College, news of their parents in China where their father, Kan Hsu, is Minister of Foods.

Sister M. Irimina and Sister Francis de Sales of Albertus Magnus College, New

Haven, attended the convocation at Providence College on March 7, at which the Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers, received an honorary degree of Doctor of Laws.

Sister M. Irmina, President of Albertus Magnus College, also participated in a panel discussion of the National Catholic Conference on Family Life which met at Hartford, Conn., March 8-10.

Sister M. Angelita, President of the College of St. Mary of the Springs, and Sister M. Lauranna, of St. Mary's Academy, attended a series of conventions held in Chicago, March 9-14.

On March 10, the Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers, accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General of the Order, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General, visited Albertus Magnus College.

On March 22, Sister Clarissa Kreber passed away at the Motherhouse after a short illness. On March 24, Rev. T. L. Weiland, O.P., offered the solemn requiem Mass, assisted by Rev. J. J. Bauer, O.P., as deacon, and Rev. M. P. F. Small, O.P., subdeacon.

Two retreats were conducted at St. Mary of the Springs during Holy Week. Rev. J. J. Jurasko, O.P., of St. Joseph Priory, Somerset, conducted one for the Academy students; the other for the College students was preached by Rev. M. M. Hanley, O.P., of the Dominican House of Studies, Washington, D. C.

From March 31 to April 2, Sister Coralita, Sister Borromeo, and Sister Mary Aquin of St. Mary of the Springs, and Sister Francis de Sales of Albertus Magnus College, attended the National Catholic Education Association meeting in San Francisco.

Members of the College faculty of St. Mary of the Springs attended a meeting of the Ohio College Association, held in Columbus, April 9-10.

On April 16, the Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers, accompanied by the Most Rev. Paul A. Skehan, O.P., and the Very Rev. Timothy H. Sparks, O.P., visited the Motherhouse of St. Mary of the Springs.

The annual retreat for the students of Albertus Magnus College was given by Rev. J. P. Sullivan, O.P., of the Dominican House of Studies, Washington, D. C.

Congregation of St. Catharine of Siena, St. Catharine, Ky.

On March 7, Sister Bernard Marie Burke passed away in the thirty-sixth year of her religious profession at Mattoon, Ill., where she was teaching in St. Joseph's School. When the colored school of Holy Rosary Church, near Springfield, Ky., was opened in 1930, Sister Bernard Marie became its first principal, a position she occupied until 1939. At her funeral a token of devotedness was expressed by nine young men, her former pupils, who acted as pallbearers.

On April 8, Sister Mary Elizabeth Sheehan died in St. Joseph's Infirmary, Louisville. Since her religious profession thirty-five years ago, Sister Mary Elizabeth had been assigned to parochial school teaching in the Archdiocese of her native Boston.

On April 19, the Most Rev. Emmanuel Suarez, O.P., visited the Motherhouse at St. Catharine. After being received at the entrance to the Convent by the Sisters and the college and academy students, the Master General, in the company of the Most Rev. Paul A. Skehan, O.P., Procurator General of the Order, and the Very Rev. Timothy H. Sparks, O.P., North American Socius, repaired to the common

room where he spoke to the Sisters in Latin. He then visited the infirmary, the novitiate, and the students in their assembly hall. On his way to the rectory before dinner, His Paternity paused at the cemetery to pray for the Community's departed.

On the Feast of St. Catharine of Siena, a Solemn High Mass was celebrated to honor the Patroness of the Congregation. This was also the occasion of the Golden Jubilee of the religious profession of Sister Johanna Rowan and Sister Mary William Whelan. After this Mass, Sister Margaret Marie Hofstetter renewed her religious vows for the second time, and first profession was made by Sisters Charles Francis and Rose Francis McCosker.

Rev. Bernard C. Krimm, C.S.S.R., visited the Motherhouse on his way from Philadelphia to Aquadilla, Puerto Rico, where Sisters of the Congregation will help to open a parochial school in the fall.

The Community Chapel has been redecorated recently by the Greiwe Company of Cincinnati. Special features of the newly-painted interior are: two murals on the side walls of the sanctuary, the one representing the espousal of St. Catharine of Siena, the other St. Catharine and Blessed Raymond in the presence of Pope Gregory XI at Avignon; twelve symbols depicting the articles of the Creed on each of the upper wall arches along the nave; a design of the Tree of Life over the high altar and representations of the Tree of Jesse above each side altar. A baldachin of green and gold satin has been erected over the main altar against a dossal of red velvet.

Mary C. Barber, a junior of the Academy, won first prize in the Spring essay contest sponsored by the Bardstown Chapter of the C.S.M.C. for her essay on *How to Christianize America*.

Sacred Heart Convent, Springfield, Ill.

The Very Rev. Timothy H. Sparks, O.P., Socius to the Master General, was a welcome guest of the Community during the first weeks of October. He spoke to the Sisters and the students of the Academy on the apparitions of Our Lady of Fátima. As a visitor to the Shrine and by reason of his chats with many who were present on the occasion of the miracle of the sun, Father Sparks was capable of rendering a vivid account of the apparitions of the Blessed Mother in 1917.

On October 19, the Thomist Association opened another year of lectures. At this meeting, Rev. T. M. Cain, O.P., gave an intellectually stimulating and informative address.

Rev. Gerald Vann, O.P., noted English writer and lecturer, was a guest speaker at the Motherhouse and Academy during December.

The Diamond Jubilee year of the Community opened with profession-reception ceremonies in the Convent chapel, January 3. His Excellency, the Most Reverend James A. Griffin, D.D., Bishop of Springfield, Ill., celebrated the Pontifical Mass and presided at ceremonies during which ten young women received the Dominican habit and eight pronounced temporary vows. Also present at the services were: Very Rev. E. L. Hughes, O.P., Rev. J. M. Nugent, O.P., and Rev. T. H. Dailey, O.P.

On February 17, the Sisters were honored with a visit by the Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers. Accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General, His Paternity attended an assembly for the Academy students at which Betty Chong, a pupil from Honolulu, delivered a welcome address in Spanish and presented him with a spiritual bouquet. The Master General then spoke to the Sisters and imparted the Papal and Dominican blessings.

As, representatives of Sacred Heart Academy, Sister M. Mildred, O.P., and Sister M. Elizabeth, O.P., attended the NCEA and NCA meetings in Chicago during March.

To commemorate the feast of St. Thomas Aquinas, members of the Speech class of Sacred Heart Academy gave a series of tableaux illustrating principal scenes in the life of the Angelic Doctor while a student narrated the incidents. Choral singing of several hymns composed by St. Thomas gave variety to the program which closed with the recitation of his prayer before study.

On March 21, Rev. J. M. Nugent, O.P., gave a one-day retreat for the tertiaries of Sacred Heart Convent. Eighteen new members were received and seventeen made profession.

A Day of Recollection for the Ladies of Charity was conducted by Rev. James A. Suddes at the Convent, April 11.

Rev. James Kelly, C.S.S.R., gave an inspiring and instructive retreat for the students of Sacred Heart Academy, April 15-16.

Sister Madonna, O.P., Secretary of the National Catholic Music Educators' Association, and Sister Margaret Alice, O.P., attended a convention of the Association in Detroit, April 16-18. The Sisters were accompanied by two students who sang in the chorus.

With the instruction of April 18, Rev. T. M. Cain, O.P., brought the Thomistic lectures to a close for the year.

Sister M. William, O.P., President of the Springfield Diocesan Kindergarten Association, reports that two hundred teachers attended the workshops and demonstrations of Kindergarten activities at the last meeting. Rev. Joseph Murray, Diocesan Superintendent of Schools, gave a heartening talk on the spiritual values of the Kindergarten, and Doctors James Graham and E. R. Evelof spoke on the physical and mental growth of the five year old child.

Rev. W. R. Barron, O.P., recently visited the Sisters at Sacred Heart Convent.

Sister M. Ernestine, O.P., will teach two courses in Spanish at St. Norbert's College, Green Bay, Wisc., during the summer session.

Holy Cross Congregation, Amityville, N. Y.

On March 15, the Most Rev. Emmanuel Suarez, O.P., Master General of the Dominican Order, accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General, spent several hours at the Motherhouse and Novitiate in Amityville. One of the novices delivered an address of welcome in Spanish to which the General replied in Spanish. His Paternity then spoke to the assembled Community in Latin which Father Sparks translated. Afterwards, as each postulant and novice was introduced, an interchange of Spanish took place to the delight of all concerned. Before departing, the Master General gave his own blessing to the Sisters and left a picture carrying the Papal Blessing.

Recent visitors at the Novitiate included: the Very Rev. Lawrence Teeuween, O.P., Dominican Provincial in the Netherlands, who was accompanied by Rev. Father Cajetan, O.P., who labored with the Sisters in Puerto Rico some twenty years ago; the Right Rev. Monsignor John J. Casey, Pastor of the Church of the Incarnation, New York City, who gave an address at the April mission meeting; and Rev. Dr. A. Huebsch, who lectured on the origin and development of languages.

Sister Miriam Joseph, O.P., was a member of the discussion program at the Commercial Teachers' Convention in New York City. Sister M. Dorothy, O.P., acted

as chairman of the morning session of the National Catholic Business Education Association which met in New York City. And Sister Margaret Marie, O.P., was a member of the panel discussion of Nursing Education in a Convention of the School of Nursing held in Boston.

A delegation of Sisters attended the sessions of the National Catholic Education Convention in San Francisco. Mathematics Teachers in the high schools of the Community attended the meeting of the Mathematical Association of America in New York City. Business Education Teachers met in New York City for the Conventions of the Commercial Education Association and the Catholic Business Education Association.

The Sisters who teach in Manhattan College in New York attended the Solemn Pontifical Mass in St. Patrick's Cathedral to commemorate the American Centenary of the Brothers of the Christian Schools.

The Easter retreat at Amityville was conducted by Rev. Eligius Rainer, C.S.S.R.

More than one hundred members of the St. Peter Claver, St. Charles Borromeo and Mary Immaculate Hospital Chapters of Dominican Tertiaries held their annual Day of Recollection at Mary Immaculate Hospital, April 4. This one-day retreat was conducted by Rev. J. T. Sullivan, O.P., and the conferences given by Rev. W. L. Whalen, O.P.

The faculty and students of Bishop McDonnell High School in Brooklyn were honored with a letter from His Holiness, Pope Pius XII, commending the efforts of their committee for Europe. The letter also conveyed the Pope's blessing on the students, faculty and benefactors.

On April 18, the following Sisters celebrated the Silver Jubilee of Reception: John Dominic, Pauline Marie, Rose Dominic, Teresa Angela, Joseph Alma, Thomasina, Bernadette Concepta, Gertrude Imelda, Sinclética, Ubalda, Erma, Mary, Dominica, Egbert, Justitia, Emily Ottilia, Flavia, Cunegunda, Benita, Melita, Rose Monica and Virginia Marie.

Sisters Juliitta, Liberata, Ladislaus, Loyola, Rosamund, Gilbertus, Antoinette, Anicetus, Maud and Emma observed the Golden Jubilee of their Reception on April 28.

Sister M. Euphrosyne and Sister M. Euphrasia passed to their eternal reward. Both were Golden Jubilarians.

All the Sisters of the Congregation recently pledged their prayers and good works for the cause of the canonization of His Holiness, Pope Pius X, and forwarded a Spiritual Bouquet to the Director of the Confraternity of Christian Doctrine.

St. Joseph's Summer Villa and Retreat House for the Sisters laboring in the missions of Puerto Rico was recently opened near Bayamon, Puerto Rico.

Congregation of St. Mary, New Orleans, La.

On March 2, the Novitiate at Rosaryville was honored by a visit of the Most Rev. Emmanuel Suarez, O.P., Master General of the Dominicans, accompanied by the Most Rev. Paul A. Skehan, O.P., Socius to the General. After being welcomed by Mother Mary Dominic and the Community and greeted by Rev. E. C. Lillie, O.P., Chaplain, His Paternity addressed the group in English and extended his blessing, toured the house, and visited the cemetery of the Congregation as well as the old cemetery where many of the Fathers of the Most Holy Rosary Province are buried.

On March 4, the Master General and his party were greeted at the Motherhouse and College by an outdoor gathering of the Sisters, members of the faculties and students of the college and high school. After His Paternity was introduced to

the Sisters by Mother Mary Dominic, he gave an inspiring talk and imparted his blessing. Then, he was escorted to the college auditorium where Miss Ely Lara of Yucatan addressed the Master General in Spanish, after which a select program was presented, with Rev. J. R. Comeau, O.P., of the College serving as master of ceremonies. His Paternity addressed the assembly in English and bestowed his blessing.

Recently, Rev. Denis Lewis, O.P., a native of India, who is presently touring the country in an effort to collect funds for establishing a house of the Order in Pakistan, was a guest at the Motherhouse and gave an enlightening talk on the growth of the Church in India.

Rev. B. G. Schneider, O.P., brother of Rev. F. L. Schneider, O.P., St. Mary's spiritual director, visited the Motherhouse and deeply impressed all with his account of present conditions in the mission province of Fukien, China, where he labored since 1938.

The Very Rev. Peter R. O'Brien, O.P., Provincial of the Province of St. Albert, was also a recent guest at the Motherhouse.

En route to Puerto Rico, Mother Christina Marie, O.P., and Mother Mary de Lourdes, O.P., of Newburgh, N. Y., visited St. Mary's for a few days.

Rev. J. R. Comeau, O.P., opened the annual vocation week with a talk to the college students on *The Universal Vocation: union with Christ now and in eternity*. Rev. J. G. Masterson, O.P., also addressed the students on the subject of matrimony. For the final exercise of the week, delegates from twenty different religious communities in New Orleans accepted Mother Mary Dominic's invitation to speak on the purpose and work of their particular community.

Within the past two months, the students have been favored with interesting lectures from the following: Mr. Lionel Vasse, Consul General of France who spoke on *The Economic Situation in France*; Dr. Maurice Barret, visiting professor of architecture at Tulane University, who gave an interesting lecture on *The Cathedrals of France*; and Dr. Eileen MacFarlane, associate professor of biology at the Institutum Divi Thomae, who expounded on the *Importance of Interest in Science on the Part of Women*. Dr. MacFarlane also addressed the alumnae on *Research Work in the Field of Cancer*.

Dominican College was hostess to the Louisiana unit of the NCMEA in concert during the month of January and February.

The following Sisters represented Dominican College at various conventions held during the past two or three months: Sister Mary Hildegard, music instructor, attended the NCMEA convention in Detroit; Sister Mary Vincent and Sister Mary John went to San Francisco for the NCEA meeting; Sister Mary Eugene, academic dean, accompanied the student delegate to the NFCCS which met in Philadelphia; and Sister Mary Kevin and Sister Mary Alphonsus, the College's delegates to the National Convention of Teachers of Mathematics which was held at Southwestern Louisiana Institute in Lafayette, La.

Fourteen members of the College faculty also attended the Louisiana Teachers' Convention in Lafayette.

Sister Mary Ligouri, Head of the Business Education department at the Dominican College, has been appointed chairman of the Southern regional unit of the NCBEA, embracing the states of North Carolina, South Carolina, Georgia, Alabama, Mississippi, Florida and Louisiana.

On the Friday preceding the elections in Italy as well as on election day itself, Dominican College, in union with the NFCCS, had Exposition of the Blessed Sacrament all day and Benediction in the evening.

Congregation of St. Catherine di Ricci, Albany, N. Y.

The last in a series of lectures for non-Catholics was held at the Dominican Convent of Our Lady of Prouille, Elkins Park, Philadelphia, on March 4. The subject of the lecture, given by Rev. William F. Drobelt, was *Marriage, a Great Sacrament*. As a supplement to these lectures, Rev. Howard Lawton began a series of weekly classes in Christian doctrine for non-Catholics at Prouille.

On March 16, the Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers, in the company of the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General, visited Our Lady of Prouille Convent. Following a brief address, His Paternity congratulated the Sisters on their work in the retreat movement and then bestowed on them the Papal blessing and his own.

From March 19-27, Rev. Thomas Mahoney, O.S.A., conducted the annual retreat for the Sisters at Our Lady of the Rosary Convent, Cienfuegos, Cuba.

Rev. F. N. Wendell, O.P., and Rev. W. R. Clark, O.P., conducted Tenebrae services at Elkins Park. All night watch was kept at the Repository on Holy Thursday, and, on Good Friday, Fr. Wendell preached a Day of Recollection for the Sisters.

Holy Week services at the Loretta, Dayton, were conducted by Rev. J. M. Stanton. All night vigil was observed on Holy Thursday, and the *Tre Ore* services were given by Fr. Stanton on Good Friday.

On Good Friday, the Sisters of Our Lady of Victory Convent, Philadelphia, had their monthly Day of Recollection under the spiritual direction of Rev. Dante Girolami, O.S.A.

Rev. Gerald K. Kirwin, editor of the *Evangelist*, conducted a retreat for members of the Legion of Mary at Our Lady of the Sacred Heart Convent, Albany, during March.

In compliance with the wishes of His Eminence, Dennis Cardinal Dougherty of Philadelphia, a novena for the protection of the Holy Father and the triumph of Christianity in Italy was held with services each morning at the Convent of Our Lady of Prouille, April 5-13. These services consisted of the recitation of the Rosary and Benediction of the Most Blessed Sacrament.

On April 6, Sister Mary Gertrude, O.P., passed away at the Convent of St. Catherine of Siena, Philadelphia.

From April 21-30, Rev. Fr. Clifford preached the annual retreat for the Sisters at Our Lady of the Sacred Heart Convent, Philadelphia.

April 25 was Pope's Day at the Academy of Our Lady Help of Christians, Havana, Cuba. The Most Reverend Antonio Taffi, D.D., Apostolic Delegate to Cuba, visited the Academy and presided at the Mass and other ceremonies of the day. At the Community House, the students presented a musical program and dramatization of the story of Our Lady of Fátima, entitled *The Eternal Way*. This all-day celebration in honor of the Holy Father closed with Benediction of the Most Blessed Sacrament.

The members of the Third Order of St. Dominic had their semi-annual retreat at Our Lady of Victory Convent, Philadelphia, on May 2, under the guidance of Rev. W. T. Condon, O.P., spiritual director of the chapter. The ceremonies of reception and profession were concluded with Benediction of the Most Blessed Sacrament.

Our Lady's Day was celebrated at Elkins Park on Sunday, May 16. Services consisted of a sermon at Our Lady's Shrine by Rev. P. L. McQuillan, O.P., a pro-

cession to the front of the house and solemn Benediction of the Most Blessed Sacrament-celebrated by Right Rev. Bernard A. McKenna.

Rev. James Brennan, Professor of English at Roman Catholic High School, has initiated a series of classes in creative writing at Our Lady of Prouille Convent. The purpose of these weekly classes is to stimulate interest in Catholic writing.

A novel idea in retreats was inaugurated at Our Lady of Victory Convent, Philadelphia, when the members of the Drexel Newman Club participated in a mixed retreat.

The Mother General of the Congregation has announced the purchase of a fourteen room house in Niskayuna, near Schenectady, New York, for use as a retreat house for young women. Plans are being made to open the house shortly.

Monastery of the Holy Name, Cincinnati, Ohio

On Wednesday afternoon, April 21, the entire Community assembled at the enclosure entrance to welcome the Most Rev. Emmanuel Suarez, O.P., Master General of the Order of Preachers, who was accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General. After the chanting of the response, *Cives Apostolorum*, the Master General and his party made a visit to the Blessed Sacrament in the Chapel of Perpetual Adoration. The guests then proceeded to the Chapter Hall where each Sister was presented individually to His Paternity. Following the singing of a Spanish hymn in honor of the Blessed Mother, the Master General greeted the Sisters in Latin which was afterwards summarized in English by Father Sparks. The Papal Benediction and St. Dominic's Blessing were then imparted, after which His Paternity spoke to the Sisters in English, remarking how intimately he shares their hope that soon the construction of their new Monastery may get under way. A visit to the Infirmary completed the Master General's visitation.

